

# The LUTHERAN



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6, No. 8

NOVEMBER 25, 1953

ENTS



## THE BEST GIFT

WE HAD MET FREQUENTLY on the bus. Although she was not a Lutheran, very early in our acquaintance we discovered our mutual interest in the activities of the church. It was natural that as we met one morning, I mentioned that I was responsible for the program at a Women's Missionary Society meeting that evening.

I HAD WITH ME SOME leaflets on Liberia for distribution at the meeting, and showed one to her. She asked permission to read it, and said, "My husband and I are vitally interested in Africa. Several years ago we decided between us to discontinue giving each other Christmas presents, and instead to take the money we formerly used for gifts to support a native worker in Africa."

Then in a very emphatic, don't-you-dare-contradict-me voice, she continued, "It's the birthday of the Lord, isn't it, and why shouldn't we give Him the gifts instead of giving them to ourselves? You can see," she added, "why we are so interested in Africa."

Husband and wife are positive in their belief that Christ meant what He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—MILDRED GARTELMANN

*The* LUTHERAN

*News Magazine of the United Lutheran Church in America*

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### CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

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COVER CAPTION: Mrs. Carl Empson, president of the Women's Missionary Society of the Illinois Synod, presents to Mrs. John B. Moose, president of WMS-ULCA, a check for flood relief as Synod President Harmon J. Maguire looks on during convention at Quincy, Illinois.

# THE CHURCH IN THE NEWS

## Swedish bishop on trial

Prof. Dick Helander of the University of Uppsala had gone to Stockholm and bought a typewriter under the fictitious name of Georg Arvidsson. He says he concealed his identity so he could "drive a hard bargain." He also rented a duplicating machine for 10 days in October 1952.

During the 10 days a series of anonymous letters was produced on the machine and sent to clergymen of the Church of Sweden's Strangnas diocese where election of a bishop to succeed Gustav Aulen was scheduled for Oct. 22. The letters cited bits of gossip discrediting four candidates for the bishopric, and praising the fifth candidate—Helander.

In the voting Prof. Helander placed third. According to Swedish law, the government can name any of the three top candidates. Helander was chosen as bishop. This month he was on trial in an Uppsala courtroom on the charge that he wrote the letters slandering the other candidates.

Bishop Helander said the letters must have been written by some misguided friend who "was trying to give me a build-up" or by some enemy who wanted "to harm me by this dirt-throwing campaign." The second explanation, said the bishop, seems correct. Forty witnesses had been summoned to testify in the trial, estimated to take two weeks.

## French can have worker-priests

When a factory worker discovers that the man at the next bench is a Roman Catholic priest who has taken a job as a laborer because he hopes to win the confidence of men who never go to

church, there might be a chance of winning labor back to the church. That was the theory which led a hundred French priests to seek employment in industry.

Two months ago the Vatican vetoed the French theory and ordered that no more priests be sent into factory jobs. The 10-year-old experiment was to be liquidated as soon as possible.

Reason for the order was that worker-priests were becoming too labor-minded. Some were helping in union organization, participating in strikes, and a few had shared in a Communist-sponsored riot.

This month three French Roman Catholic cardinals persuaded Pope Pius to withdraw the order. After a week of arguing their case in Rome, new rules for the worker-priests were announced. They will not live by themselves in working-class quarters, but must share quarters with other priests. They are forbidden to take part in union activity. They will be permitted to spend only a limited time in manual labor. But they will continue their efforts in "the evangelization of the masses" who are "sadly de-Christianized."

## ULC pastors disagree on social security

United Lutheran Church pastors are split sharply on whether clergymen should be included in U.S. social security. Answers to a questionnaire circulated by the Board of Social Missions indicated 414 clergymen are favorable and 326 opposed. Eighty-three per cent of the 4,400 individuals queried failed to give their opinion.

Approval of social security for pastors was expressed by the Board of Social Missions on Nov. 12, provided that safeguards against "violation of the right re-

lations of church and state" are included in any bill adopted by the U.S. Congress. The principal safeguard, said the board, is that clergymen should be permitted to enroll voluntarily. "Inclusion of ministers in Old Age and Survivors Insurance shall not be mandatory in any form," the board specified.

A safeguard which the church must supply, said the board, is that "the church maintain its own pension plan, with full participation by pastors and congregations, whether or not ministers enter Old Age and Survivors Insurance." Complete dependence on the government for retirement income might impair the freedom of clergymen in criticizing governmental policy. Pensions have been employed in Iron Curtain countries as means of controlling the clergy.



SECRETARY HAROLD C. LETTS  
*Freedom depends on courage*

#### Final report due in 1954

Congressional hearings on enlarging the scope of social security coverage in the United States began in mid-November. President Dwight Eisenhower has

recommended that the OASI law be revised in the 1954 session of Congress. A proposal to include government employees, farmers, and professional people is pending.

The Department of Health, Education, and Welfare intends to consult in the near future with representatives of various churches for advice on how the clergy might be included in social security plans. Three Lutheran denominations have recommended that pastors be included.

A report to the United Lutheran Church from the Board of Social Missions on the social security question has been requested for submission at the 1954 convention. It may determine the extent to which United Lutheran clergymen participate in whatever plan the Congress approves. Action of the Social Missions Board this month is tentative, and may be modified according to changes in the situation before the ULC session in Toronto next October.

The Social Mission Board's secretary for social action, the Rev. Harold Letts, reported at the board's session this month that including pastors in social security would not endanger the church's rights unless "the basic concepts and law regarding OASI were violated." He said a totalitarian government might seize a church pension fund as easily as it could use government pensions as a weapon against freedom of the church. "In the last analysis," reported Mr. Letts, "the freedom of church and pulpit depends upon the courage and understanding of both laity and clergy."

#### Presbyterians ready to talk merger

Final touching up of a plan for merging the Presbyterian Church USA, Presbyterian Church US, and the United Presbyterian Church was completed this month. Next step will be taking a pre-

liminary vote at conventions throughout the three churches next year. If these are favorable, a final vote is due in 1955.

Changes in the plan this month included rearranging the proportion of representatives of each church in the committee negotiating the merger. Instead of 25 USA Presbyterians, 15 US Presbyterians, and 10 United Presbyterians, there are to be 20 from each church.

Moderators of the three churches will unite in speaking at meetings of clergy and laity in various cities to urge adoption of the merger plan. Chief opposition is in the South, where some churchmen threaten to split from their denomination if the merger is approved. An Association for the Preservation and Continuation of the Southern Presbyterian Church was formed in 1952.

### **Episcopalians table Indian Hill affair**

Twenty years ago the Indian Hill suburban area of Cincinnati was small, Episcopalians and Presbyterians met together for services every Sunday afternoon in a borrowed church. The two groups are still holding joint worship, and have shared in building a \$350,000 church. A clergyman of the Episcopal Church is minister of the combined parish.

A motion to censure the Episcopal Church's bishop of Southern Ohio, the Right Rev. Henry Wise Hobson, for sanctioning the union parish was made this month at a House of Bishops session of the Protestant Episcopal Church. Permitting Presbyterians to unite with Episcopalians in receiving communion is producing "foggy and vague Episcopalians," it was charged.

Bishop Hobson, in an hour-long defense of his position, said it would be "utterly fantastic" to deny that "thousands" of Episcopal churches in the United States invite members of other

churches to receive communion at their altars. The motion to censure the bishop was tabled.

Another Episcopal-Presbyterian joint project is St. Barnabas' Church in Cincinnati, an interracial congregation. It has a Presbyterian minister.

### **Episcopalians oppose fascism, too**

"We are against communism," Bishop Henry Knox Sherrill assured leaders of the Episcopal Church at the House of Bishops session this month. "The Christian Church is opposed to communism as a threat not only to individual freedom but indeed to everything for which the Christian religion stands."

The church, said Bishop Sherrill, is "equally opposed to what may be described as creeping fascism. We know from our brethren abroad," said the bishop, "that often fascism has come upon them unaware."

"We are against trial by uninformed public opinion, against accusations by hearsay. We are for fairness and justice as a part both of Christianity and of our democratic way of life."

Bishop Sherrill did not specify Congressional committees as the target of his remarks, but it was "amply clear," said the *New York Times*, "that his attack was directed against certain Congressional committees that frequently have been accused of turning investigations into inquisitions."

The Sherrill statement was included in a pastoral letter which the bishops authorized for reading from the pulpits of all Episcopal churches within 30 days

**1,500,000 see "Luther"**

By mid-November the Martin Luther movie had been seen by 1,500,000 Americans in 170 theaters. Dozens of openings in other theaters are scheduled each

week during autumn and early winter.

The film is making attendance records, said F. Bordon Mace of the Louis de Rochement organization, "because we did the different, the daring, and the unorthodox, every step of the way." Instead of conforming to ordinary Hollywood patterns of picture making, "we threw out every rule in the book."

Among enthusiasts for *Martin Luther* this month was Evangelist Billy Graham who attended the Loop Theater in Chicago where the film went into its ninth week in mid-November. The film is "one of the most phenomenal and thrilling stories of modern times," Dr. Graham said. "No punches are pulled in giving

the full story of why and how Protestantism was born and how justification by faith became the watchword of the church."

Roman Catholic leaders had become seriously disturbed by the startling success of the Luther picture. They were stepping up efforts this month to warn their people against it.

As the film opened in Buffalo the Rev. Nelson W. Logal preached against it in St. Joseph's Cathedral and provided a 700-word summary of his address for publication in local newspapers. "Luther was perhaps the most hysterically voiced, vehement, immoderate, and foul-mouthed preacher in history," said Father Logal.



BISHOPS IN FULL DRESS

*Church of England bishops at recent Canterbury Convocation*

He said the movie is inaccurate because it does not portray Luther in this manner.

In Syracuse, New York, Roman Catholic parochial school pupils brought home a mimeographed attack on the film, saying "it can do much to spread falsehood and prejudice among the ill-informed."

Lutheran bishops of Germany, planning the showing of the American-sponsored *Luther* film in their country, asked to have some scenes toned down before the picture is released for public showing. They hope to avoid giving offense to Roman Catholics.

### And so forth

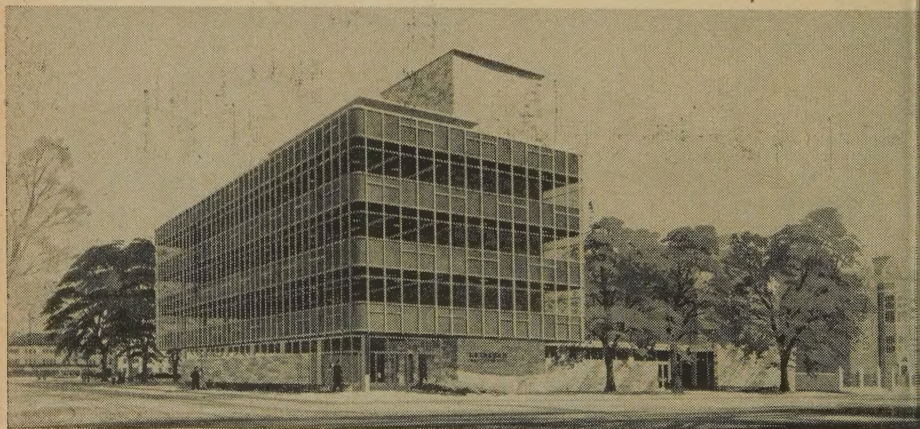
Norwegian immigrants in the Middle West were skeptical, as recently as 1918, about buying life insurance. It seemed like a gamble with death and was contrary to their Lutheran convictions. To encourage them to provide insurance protection for their families, the Norwegian Lutheran Church (now Evangelical Lutheran Church) sponsored an insurance company for Lutherans only, with church officers on its board of directors. Last month the company, Lutheran Brotherhood, announced it has policies totaling \$461,950,470 in force, and will spend

\$1.5 million next year on a new office building in Minneapolis (*see photo*).

Public school districts may sell their school buses and enter into contracts with private bus operators for transportation of pupils, suggested Missouri's attorney general, John M. Dalton. That may be a way of getting around a state supreme court ruling against using state funds for bus transportation of parochial school pupils. The private bus operators may transport pupils of parochial as well as public schools.

A Methodist minister, Dr. James W. Workman, has been called as chaplain of the Lone Star Steel Company plant at Lone Star, Texas. He will consult with workers and conduct services in a chapel to be built on company grounds. Roman Catholic and Jewish services will also be held in the chapel. Other full-time industrial chaplains in Texas are at the Dearborn Stove Co., Dallas; the John Mitchell Jr., Co., cotton gin manufacturers, Dallas; Sinclair and Shell refineries, Houston.

Catholic building associations have eased the acute housing shortage in Germany by constructing more than 12,000 home units since the end of the war.



NORWEGIANS WERE SKEPTICAL  
*Insurance company will build*

WHEN CONGRESS passed the Refugee Relief Act of 1953, new hope came into the hearts of people crowded into refugee camps in Europe. Now it has become obvious that most of them will be unable to enter the United States.

The refugee act, because of strong support from President Eisenhower, was passed over heavy opposition. The opponents succeeded in writing into the law a series of restrictions which may prevent it from accomplishing its purpose. Instead of a substantial flow of homeless people from overcrowded Europe, only a few may succeed in meeting the stiff requirements. If this happens, it will spell bleak tragedy for thousands.

### Restrictions

As the administrative regulations for the operation of the new law were being drafted, the severity of the restrictions became apparent. Voluntary agencies which had helped to resettle DPs realized that limitations in the law and in the proposed regulations would keep many people out who deserved to come in.

One of the roadblocks is the requirement that a refugee must provide complete personal documentation covering the previous two years. Recent escapees from behind the Iron Curtain will obviously be unable to produce the necessary papers.

Another difficulty is the requirement that a refugee must have a valid unexpired passport or other travel document showing that he will be readmitted to the country of his birth or residence, and a certificate of readmission from the country in which he obtains the visa. Such papers may be almost impossible to get.

Still more serious are the actions re-

quired of the people who give job and housing assurances. Sponsors must give proof of financial responsibility, and must accept as a personal obligation the promise that the persons sponsored will not become public charges.

Job and housing openings must be specific, with names and addresses, and must be held open until the refugees arrive, even though this may take a year or longer. Blanket assurances by voluntary agencies will not be accepted.

ADMINISTRATION of the law is in the hands of the Bureau of Security and Consular Affairs of the State Department, headed by Scott McLeod. It is hoped that the regulations drafted by this agency will iron out as many of the difficulties as possible within the framework of the law.

At the last meeting of the National Lutheran Council's executive committee, it was decided to make a public statement about the difficulties met by voluntary agencies in trying to co-operate with the new law. The committee expressed its judgment that unless the barriers to the practical operation of the Refugee Act are removed or lowered, the NLC will be unable to share effectively in opening American doors to refugees.

Meanwhile the Lutheran churches, through state and local agencies and the new Department of Immigration of the NLC's Division of Welfare, are prepared to help such refugees as are able to come to the U.S. under the new law, as well as other immigrants. Resettlement agencies of all faiths hope that the law may either be amended or be so interpreted as to achieve its humanitarian purposes.

—ROBERT E. VAN DEUSEN

BACK IN 1935 the people of the Saar voted overwhelmingly to return to Germany—which meant joining Nazi Germany. Thus ended France's great post-war effort to reduce Germany's industrial potential and at the same time increase her own. It was Hitler's first major triumph over Versailles.

Those who were present at the plebiscite (including myself) were left in no doubt as to the fact that this area and its people were German. There was also no doubt that they had been put under heavy pressure to vote for Hitler.

After World War II, history began to repeat itself. Once more the Saar arbitrarily was detached from prostrate Germany and attached, at least economically, to France. Politically it was supposed to be independent. The present situation is that no French government could possibly survive if it voluntarily relinquished its grip on this rich industrial basin.

On the other hand, no West German government could possibly stay in office if, for example, it would renounce the Saar territory the way the East German government abandoned Silesia to Poland. To cap the climax, France refuses to consider participation in the urgent European Defense Community until the Saar question is settled.

"EUROPEANIZATION" seems to be the only possible face-saving exit from this ugly situation. Thus the Saar would belong neither to Germany nor France, but become the first state in a new United States of Europe. The Saarlanders themselves are tired of their role as the taut and frayed rope in an endless tug-of-war.

Economically the Saar was one of the most prosperous parts of Europe during

its 15-year period under a League of Nations administrator. Would the Saar, even without Hitler's persuasive methods, vote again to unite with Germany? Maybe not. The last war rode roughshod over the Saar and left 200,000 casualties. Recent visitors estimate that the plebiscite today would find a 75 per cent majority favoring Europeanization.

It is against this background that conversations have now commenced between Chancellor Adenauer of West Germany and the French High Commissioner, Andre Francois-Poncet. They are designed to lay the basis for a meeting with the French Foreign Minister, perhaps before Christmas. High hurdles stand in the way of agreement. Popular opinion in Germany will not support any solution which simply ratifies a hidden French hegemony over the Saar. Thus it may take a good century—if Europe lasts that long—before this one patch of Europe becomes a peaceful, neutralized, and productive state like its prosperous neighbor Luxembourg.

This latter principality, incidentally, was the Saar of the last century. Because its fortified position was considered impregnable and possession of it, therefore, too great an asset to belong to any one of its neighbors, the Grand Duchy's independence was guaranteed by post-Napoleonic treaty. This basic agreement still stands, although Luxembourg's economy was ruthlessly "readjusted" after the first World War.

Presumably, some thought has been given to the possibility of simply adding the Saar to Luxembourg. The ideal solution looks beautiful on paper—but unfortunately, like most sensible solutions for world problems, it is "unrealistic."

—STEWART W. HERMAN

## Discrimination scored

Official policy of the white government of South Africa, headed by Premier Daniel Malan, is *apartheid*, meaning apartness of segregation. Since the country has almost 11 million people of colored races and only 2 million of the ruling whites, government policy has been a source of increasing tension and the cause of frequent riots.

Asian, African and Latin American countries, led by India, have protested South African policy in the United Nations and last year pushed through a resolution setting up a Commission of Good Offices to work for better race relations there. The Malan government refused to acknowledge the commission, claiming that the situation was purely a domestic one.

Apartheid came before the UN again at this year's session, with General Assembly approval of a similar resolution expected. The special political committee of the Assembly approved it by a 39-2 vote, despite protests of the South African delegation. UN passage of the resolution is not likely to have much effect on the white electorate in South Africa, however, and may even strengthen Dr. Malan's position.

## Race track scandal

Opponents of horse racing and the big betting schemes it engenders found a wealth of ammunition in the harness-racing scandals uncovered in New York State by a commission recently appointed by Governor Dewey. Several prominent figures were found to have made a high profit by sharing in a company which held the monopoly on race programs, although they did nothing to earn their money. The printer had been "compelled" to accept them as partners—but since he made a good profit, too, he

thought it best not to ask questions. Tie-ups of known gamblers and labor racketeers with race tracks were disclosed.

## Profit for four

High meat prices are partly due to the fact that four people must make a profit on steer beef before it reaches the ultimate consumer, according to Department of Agriculture statistics. The rancher, the feeder, the wholesaler and the butcher all share in a take which now represents about 40 cents of every meat dollar. The fifth handler, the packer, also makes a profit but gets it out of by-products rather than from the edible carcass.

As a result of this system of distribution, a steer which costs the packer \$271 costs the consumer \$428 by the time it gets on dining room tables. The 60 per cent of the final meat cost the farmer now gets compares with 75 per cent two years ago. Drought, higher feed costs and a temporary oversupply of beef made the difference.

## Weather ships recalled

Ocean travel, especially by plane, may become more hazardous in the near future as the result of a U.S. government economy decision to drop 14 "weather ships" which patrol the North Atlantic at a cost of about \$17 million annually. The U.S. spends five times as much for this service as any of the European nations, the U.S. Weather Bureau believes, profits more from the information the ships gather.

The ships report air movements, temperatures, pressure systems and other meteorological data which make possible 24-hour forecasts on both sides of the Atlantic. Experts believe that trans-Atlantic aviation will be the chief sufferer if the forecasts have to be abandoned as a result of the withdrawal of the weather ships.

# THANK GOD!

## A THANKSGIVING MESSAGE

BY FRANKLIN CLARK FRY

*President of the United Lutheran Church*

GRATITUDE CANNOT be turned on like a faucet. Tearing Nov. 25, 1953, off your calendar will only bring you to Nov. 26. It won't automatically bring you to a true Thanksgiving Day.

Genuine appreciation has to be cultivated. A man has to think, first. He has to reflect, and even meditate. That's unusual in twentieth century America. In fact, it is nearly a lost art. That's why the thanksgiving part of Thanksgiving has become almost bleached out for nine out of ten Americans. Question: Wouldn't it be healthier for the United States to abolish this traditional holiday rather than to set aside a date to thank God and then forget all about Him?

Let's turn a new leaf in 1953. Count up with me a few shining mercies, and no thankful Christian will be able to stay off his knees.

THANK GOD FOR GOD! Honesty compels us to begin with the good God Himself in reckoning our blessings. How much is He worth—to you? You know Him and I know Him. Ever since childhood He has been the underpinning of our lives. You and I have no security, no long-term hope except for Him. Can you imagine how blank and hollow the in-



sides of our characters would be without Him?

It's wrong, dead wrong, to take God for granted. More than one billion people alive in 1953 do not have such a solid foundation to build on. Granted, their souls need to be saved for the next world. They equally need His steadiness right now in this world.

Is it any wonder that so many non-Christian nations are floundering today and others have become downright devilish? No honest Christian can have an easy conscience as long as more than half of mankind is adrift without God. Let me say it abruptly. We can't even be safe!

IT IS A BOTTOMLESS mystery why America and Europe should be the favored lands, why we should have the gospel while others don't. Nothing in our personalities makes us better fitted for faith.

Our type is practical rather than spiritual. We are materialistic, not especially religious.

The one saving virtue that God saw in us may be our energy. If so, let's not fail Him. For His sake and equally for our own, His kingdom must be strengthened powerfully and fast.

On Thanksgiving Day 1953, how about the Iron Curtain countries? Try to picture a believing father and mother in Czechoslovakia whose children are being systematically poisoned against religion. Every time you take your own boys and girls to Sunday school, bow your head and give thanks. Christians under oppression love God most of all because they couldn't survive without Him. Czech parents are like that, and Hungarians and Russians too. Yet every day they see their youngsters go off to school to be twisted and molded by atheists.

"Father Malenkov, who art in the Kremlin, thy kingdom come, thy will be done." "Religion is the opiate of the people." Godly fathers and mothers cannot do anything about it. Kindergarten and primary school children are trapped into repeating what their parents say to them about Christianity. A single unguarded sentence can bring doom. Such a life can be a living hell. Children inside the Iron Curtain are being made strangers and even enemies within their own homes.

I can't imagine anything bleaker than to live in a world of hydrogen bombs and trigger-happy maniacs without God. Or anything lonelier than to live with split-up families and starved souls without God. Or more dismal than to live with no heaven over our heads and no moral standards under our feet—without God. Thank God for God!

THANK GOD for our forefathers! They were good, sterling Christians or we

would not be what we are today. In the main they were better Christians than their great-grandchildren. The percentage of Americans who are church members is rising. But the percentage of each individual American that is consciously devoted to Christ seems to be falling.

That disturbing fact is clearly true in the field of biblical knowledge. For that past hundred years each generation has had a looser grasp on the facts of religion than the preceding one. The mental content of Christianity has become more and more blurred in most men's minds. We Protestant Americans seem like a rich family that is living on a diminishing inheritance. All our accelerated religious education hasn't made up the loss. How long will Christian motives keep on irrigating American life if the water level of Christian convictions keeps on going down?

Thanksgiving Day is a good day to look back. Our forefathers set us a high example. Their noble characters don't make it harder for us to measure up in 1953. Memories of them make our Christian faith easier. Momentum from the past is all that is keeping millions of desperate refugees from Eastern Europe going. Uprooted and nearly without hope, they look back at godly homes. New light comes into their eyes. New courage rises in their blood. Our American heritage should do no less for us.

Every Christian generation makes Christ more visible. I have seen my Lord better because I have seen Him in my parents. So have you. It's all well and good to sing the familiar hymn,

"I wish that His hands had been placed on my head,

That His arm had been thrown around me."

The truth is that you and I are better off because we were not alive in Jesus' day.



We probably would not have recognized Him then! Now He is plainly in view in my own family album. Thank God for our forefathers!

THANK GOD FOR AMERICA! The best thing my ancestors did, like yours, was to cross the Atlantic. I shudder to remember that at about the same time when the first Frys migrated west more than 200 years ago, others from the same villages migrated east. Both groups were looking for fertile farms. Some came to America, others journeyed to the Volga plains in Russia. Savage Bolsheviks exterminated the Volga settlements 20 years ago. My family is still alive and flourishing. In late 1945, a cultured Dane said, "All my life my greatest sorrow has been that I have not had a son. Now I thank God for it. If I had a son, I would tell him to get out of Europe at once. Europe is done." Copenhagen was bustling and

prosperous again when I visited it this summer, but my gratitude that my grandfather-to-the-sixth degree came to America has not lessened.

Nations can fool themselves dangerously by imagining that they are special favorites of God. Practically every country has fallen into that temptation at one time or another. Delusions of this type have led to very unpleasant results, to pride inside and a swagger outside. "Holy Russia" in the time of the Czars was one flagrant and tragic example. "God with us" was the proud shout of pre-1914 Germany. Some Englishmen have boasted that Britain is the "second Israel." Adorning talk about America is just as bad.

Just the same, we devoutly thank God for our native land. We would be less than Christians not to be grateful for America's religious liberty. Thank God there were enough strong evangelical Christians in the United States to write

freedom of worship into the constitution in 1791. Pray God that we and our children will be loyal enough, awake enough, reverent enough to keep it there.

"The Lord," says Psalm 121, "is thy keeper. He shall preserve thy soul." Always remember, He is the one and only protector of America too. Let us repeat it to ourselves—once, twice, three times. God alone can keep this beloved nation of ours healthy and secure. Doesn't it make you tremble when you realize how many Christians will coldly ignore Him on Thanksgiving Day? Thank God for America!

THANK GOD, finally, for our overflowing harvest and industrial wealth in 1953. Presidential proclamations usually start by rejoicing: "Our fields have been blessed, our granaries are full." I have intentionally delayed this accent until the end for one simple reason. As a world traveler, I find it embarrassing! Whole

continents are hungry; heroic fugitives from Communist tyranny are emaciated; numberless exiles are gaunt and thin—and America's barns are bursting. Vast new storage facilities have to be erected every year for our surplus commodities. If the dam should ever break, our whole national prosperity would be submerged.

How can we explain the gush of God's liberality to America? Certainly not by our virtue! Only as a daring proof of His trust in us! Never forget, the harvests are His. It's not up to us to dole out God's food and to feel virtuous about it. Perhaps even to expect our hands to be kissed! It's even less up to us to think that we have the right to hold back bread from the hungry. "The earth is the Lord's and the fullness thereof." Stewards, that's what we are. Stewards of the bounty of God.

Thank God, American Christians are generous. God make us more generous still!

## Souls Are Won in Argentina

By PAUL C. WHITE

### **Influx of refugees and opportunity for Spanish-language work promise future growth in South American country**

EVANGELISM SEEMED to be the outstanding emphasis in the Lutheran Church in Argentina. "The work was going to be difficult and loaded with problems at every point, but the church must win souls for Christ," was the heart of the discussion I heard in Buenos Aires when the Committee on Evangelism represent-

ing the entire Argentinian Lutheran Church met.

The Rev. Louis Garcia was chairman of the committee seated comfortably around the large table in the council room at Redeemer Church. It was an unusual committee. Missionary Joseph Deibert, ready for his first mission assignment to Rosario, was seated alongside the president of the church, the Rev. Levon Spath. There were other pastors and laymen, but my interest moved toward Andres

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*Dr. White is secretary of the United Lutheran Synod of New York and New England.*

Pirk and Juan Cobrda, refugees from Europe. Latvians, Estonians, Hungarians, Austrians, Germans and all the rest must not be forgotten.

Andres Pirk had fled from Estonia in September 1944 to Danzig, Germany, finally landed in Denmark and now was in Argentina. Juan Cobrda of Vruty, Slovakia, had left his home country just ahead of the Russian army in January 1945 and had found refuge in Linz, Austria; Freiburg, Germany; Salzburg, Austria, and various cities in Italy before migrating to Argentina. These two men, especially, were to think of the great refugee population and of how best to bring them into the church.

As a synodical officer for more than two decades, it has been my responsibility to attend countless committee meetings. I confess that this meeting, more than any other I can recall at the moment, lifted me up and set me dreaming of the Argentina that could be and of a growing Lutheran Church in this difficult field.

WE MADE OUR WAY with Pastor Spath 250 miles through Azul and Tandil. The Luther League at Tandil, under the guidance of the Rev. Earl Townsend, was celebrating its fifth anniversary and leaguers from the entire nation had been invited to a week-end rally. They came by train, jeep, bus.

We traveled through the great cattle country and finally stopped at the Argentinian Lutheran camp grounds. The Rev. Albert Alsop, who had served as missionary pastor for a number of years in this area, had negotiated the purchase of this acreage on a small stream for the church. The summer of 1953 had seen a first effort to gather young people together in a summer training school. There was only one small shack where the caretaker

now lived. The rest was open ground, but these young people had more pride in this undertaking than I've seen in a long time.

Henry Johannis, president of the Argentine Luther League, addressed the leaguers. Henry Gandolfo was in charge of typical Luther League recreation and fun programs. Alfred Jensen, student for the Lutheran ministry from our Boys' Prep School in the town of Jose C. Paz, was present as were 125 to 150 other young people. Whether it was in the chief Sunday service, the addresses given on a more informal basis, or around the charcoal fire for the steak fry (steak is about 25c a pound in Argentina), you could sense the earnestness and the full participation of these young people.

WE SAW THE RESULTS of a mission program on the local level at Rosario. This promising field is about 225 miles from Buenos Aires and takes one through the section where mud bricks for building purposes are manufactured and where herds of milk cows are seen. A new parsonage and lot practically adjacent to the nearby plaza had been purchased. The congregation would have a beautiful room in the parsonage for the services of worship until sometime in the future when the new church edifice could be erected.

Misiones Territory is that part of Argentina that juts northward into Brazil and Paraguay. This is a sub-tropic territory where the tun trees grow in giant endless rows and the mate tea trees yield the important crop of tea leaves. Tun oil, made from the nuts that grow on the tun tree, is an important commercial product. One really knows nothing about Argentina if he hasn't been given a gourd cup and a "bombilla" (a silver tea sipper—something like a straw with a strainer at one end) and enjoyed mate



### SIPPING MATE TEA

*Mrs. White follows old Argentine custom*

tea made by pouring boiling water over a cupful of the herb. On to the north is beautiful Iguazee Falls, the second highest falls in the world.

In this setting the Lutheran church has been called to serve in an ever-enlarging capacity. The Rev. and Mrs. Pablo Lienck are manning the work at Posadas in Misiones Territory. Their new church and parsonage building have been completed but because of certain legal problems the church building is not yet in use. At Eldorado, layman Ewald Buddenberg, hotel owner and church organist for 30 years, escorted us through Martin Luther Church building just in process of construction. This will be followed by the construction of a new parsonage.

AS ONE TRAVELS out of Eldorado on red, dusty roads, or, during the rainy season, impossibly slippery roads, he makes his way over a series of low hills into "Schoental" or beautiful valley. German emigrants came into this valley after the First World War and crowded the jungle back by clearing the land and establishing tun and mate tea plantations.

Among them were Mr. and Mrs. Buss who were talking about moving on back into the primitive forest lands again to begin the clearing once more. Mr. Buss has become one of the leading laymen and he, along with Pastor William Heft and the members of the congregation, has completed a beautiful new church edifice and is making plans for building a parsonage.

Pastor and people were talking about increasing the use of the Spanish language in these congregations, which had come into being through German-speaking people. The time was ripe now to increase the church membership, to bring new boys and girls into the Sunday school and to enlarge the youth program.

THERE'S DEEP CONCERN in the Lutheran church of Argentina for children. It finds its way into the development of day schools. Good Samaritan Church, Buenos Aires, was alive with children coming to the school during the week. At Redeemer Church, Buenos Aires, there is a splendidly organized school with 600 children enrolled. Every morning at 8 o'clock the school bell rings, these children, dressed in normal western clothes but covered with a white full-length school coat, gather in the school assembly plaza and Pastor Levon Spath reads a Scripture lesson, gives a morning meditation, leads them in prayer and off they go to classes. These schools, also, are increasingly evangelistic arms of the church.

If the work in any mission field is to develop properly, there must be trained workers to man the various phases of the program. This is true in Argentina. Therefore the Boys' Prep School and Seminary must be enlarged. We were in the town called Jose C. Paz, near Buenos Aires, looking at the primitive



INDIAN CHILD IN MISIONES

*Pastor Alsop with future parishioner*

buildings and equipment when news came that the Luther League of America had again oversubscribed its mission project and that ground was to be broken for the new building which would be given by the youth of North America. This will provide Principal Carl Witthaus and

his staff with the facilities they need for good work.

In another suburb of Buenos Aires, Villa Ballester, Miss Myrtle Wilke heads the Training Institute for Women. Miss Lillian Smith has recently arrived to assist in this work and to take it over when Miss Wilke is on furlough. The purpose of the institute is to train young women to become parish secretaries and to engage in other types of work needed by the congregations in Argentina.

AS WE LEFT ARGENTINA to make our way up the west coast of South America and finally back to our office in New York, we realized that our three-year program of mission visitation, completely unofficial and arranged by us, had taken us 65,000 miles into 40 countries. We had seen every type of mission endeavor in which our church is engaged, even visiting Malaya where new work is just opening.

We found that the spirit of the missionary and his people is the same as that of pastor and lay people in the home church. There is no difference in the gospel we preach, the lessons we teach and the service that is rendered. We are all part of a great world church family with its spirit of love for Christ and love for people.



#### REFORMATION IN REVERSE

A WOMAN CAME into our church supply store asking for a small frame. She had a picture of a Roman Catholic saint that she wanted to hang on her wall.

I told her we did not have any empty frames, but as she turned to leave a framed picture caught her eye.

"That's just the size and style I want," she said. "Let me have that. I'll take the picture out, and put my saint in."

The picture?—The Head of Christ!

—NORMAN BERNER

# What's Happening in British Guiana?

By NANCY FOX

## Control won by Communist group presented problem for church schools and missionary activities, writer says

NEWSPAPERS ALL OVER the world on April 28, 1953, stated that British Guiana had "gone Communist" in its first election. When shocked readers in the western hemisphere realized that this British colony was only 2,000 miles from their shores, instead of in Africa or New Guinea, anxious people began to ask what this Communist threat would mean to their safety. Christians asked, "What will happen to our churches there?" British Guiana is a mission field to many denominations. Just what is this People's Progressive Party, they wondered, and what are its plans?

There was much rejoicing in British Guiana when its first general election was announced. This was to be one of the tangible steps toward the dignity of self-government. There was to be universal adult suffrage, which meant they would choose their own representatives to the House of Assembly (Lower Chamber).

Provision had to be made for a largely illiterate population to cast its free vote. Ballot boxes were marked with each candidate's particular symbol. In some areas, various colors were also assigned to the candidates in addition to the symbols.

AS ELECTION DAY approached, campaigning became more violent in its ora-

tory. PPP candidates strove to create conflict between Africans and East Indians, between labor and capital, and between Protestant and Roman Catholic. Many speeches were mere harangues, heavily laden with abusive language, name-calling, and low, coarse humor. Lives were threatened, as in the case of Dr. Claude H. Denbow, president of the League of Colored (Negro) People, who was warned to "keep quiet, or die." Campaign promises were many: old-age pension at 55 without a means test, family allowances, free secondary education, 10 acres for rice, a big house and car, minimum wages, and a constant cry for "freedom." When the balloting was finished, the people had chosen as their representatives two members of the National Democrats, four Independents, and eighteen PPPs.

Prior to the election, not all PPPs were labeled as Communists. In fact, in 1952 the party expelled Dr. Lachhmansingh (PPP Minister of Health) because he was a "self-seeking racist, swinging from limb to limb," and accused him of intellectual dishonesty. He was reinstated prior to the elections, however. Some of the PPP candidates were considered Socialists, and many of the people who put the PPP into office were evidently not Communist supporters.

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*Mrs. Fox has been a resident of the British colony in South America for several years and is well-informed about its political situation. British Guiana is one of the major foreign mission fields of the ULC.*

WITH VICTORY in its grasp, the PPP had at once to battle schism within its own ranks. The non-Communists demanded a "Red" purge of the party. A

battle for leadership was waged between Cheddi Jagan, the now-ousted leader of the House, and L. S. F. Burnham who, after first refusing to accept a post as minister in lieu of House leader, finally compromised with the Jagans and became minister of education. It appeared as if the victory had come as a surprise to the party, and that they were really prepared only for massive opposition instead of the responsibility of governing. Some former members withdrew from the party when it became apparent that they could do little about the "red" element, and by planned maneuvering Dr. and Mrs. Jagan at last controlled the party.

Violence at once became the order of the day. A political strike in the Colony's all-important sugar industry (responsible for about 60 per cent of all exports) was called within a short time. The government in power chose to use violence instead of peaceful, legal means to attain their end. The world was treated to the amazing spectacle of a government minister, sworn to uphold law and order, being himself the leader of a striking, lawless mob. Mrs. Jagan also visited some estates in person and urged the workers to strike.

THERE WAS DOUBT in the minds of many as to whether or not the People's Progressive Party was Communist-controlled. Conflicting statements by various party members, refusals to make a definite declaration only added to the confusion. While there seemed little to refute the Red Communist label, there were indications which increased suspicion.

In the legislative council chamber, Cheddi Jagan, PPP leader, held up a copy of Karl Marx's *Das Kapital* and declared to the assembly that the book was his party's Bible. Mrs. Jagan, as

Janet Rosenberg, was a member of the Young Communist League in the United States. Photographs of Stalin were carried in parades. Radio Moscow lauded the "valuable work of Comrade Janet Jagan."

NEWSPAPER ACCOUNTS contained confused statements from PPP leaders. But there was one man who hewed to the line with unvarying determination—L. S. F. Burnham, minister of education. In his statements there was an outline of the policy of the PPP in regard to religion.

In British Guiana, nearly all schools are conducted under a dual-control policy, i.e., buildings, operating costs, etc., are borne by one of the church bodies. The government allows a grant of money to be used as salary payments for the teachers, and for other needs. By means of this grant they retain control over the schools which receive it. School managers (national pastors or missionaries) are answerable to the Board of Education on the conduct of the schools, and there are certain rules and regulations which must be met. Thus the schools are always closely associated with the parish church, although a large proportion of the enrollment may consist of non-Christian pupils. It can be seen from this just how the minister of education would have control over the so-called church schools, and through them could bring pressure to bear on the churches.

WHEN THE Communist element gained control of the PPP, concern was immediately felt for the future of the church's work. The church had a partial answer on Sept. 6, when Mr. Burnham, in an interview, said: "I have already said that dual control must go; whether it goes slowly or not, I do not know. But I have not got in mind the formulation of a committee."

In reviewing the background of Mr. Burnham, the prospects did not look too encouraging for the church. He was or is vice president of the Caribbean Labour Congress, London Branch; president of the British Guiana Labour Union; twice delegate to the International Union of Students' Council; once delegate to the Prague World Youth Festival; and has been a traveler behind the "Iron Curtain." In a radio address on Sept. 6, Mr. Burnham gave some idea of his program for education. He said he wanted more and better education; to bring all education under central control the better to direct its course; and more scholarships and technical education.

In commenting on his radio speech, one of the leading, conservative papers in the colony said, "All this is acceptable, perhaps even the abolition of dual control if it were done gradually, fairly,

with due respect for religious teachings, and leaving room for religious private schools. But when we look at the speaker's background and contemporary actions, we are led to question whether, when he talks of teaching Socialism, he does not mean Communism . . . We cannot ignore his constant support of the Communist-line 'peace' and 'youth' movements."

The reason for uneasiness in this matter is further stressed by the statements of Mr. Burnham: "All education has a political and philosophic content." "Right now we are embarking on the rewriting of some of our textbooks to give them the true Guianese, Socialist, and realistic outlook for transference to those who will read and learn from them."

In the governor's radio broadcast, occasioned by the necessity of depriving the elected ministers of their portfolios,



BUILDING PROMISED TO LUTHERAN CHURCH IN PERU

*Imposing stone residence owned by member of church council in Lutheran congregation at Lima, Peru, has been offered for use as a parish house after the death of the present owner*

and the proroguing of the House of Assembly, he said: "The ministers have deliberately used their powers not to further the interests of the whole community but to pervert the constitution and secure totalitarian control over all aspects of the social, cultural, and economic life of British Guiana . . . The Minister of Education has announced his intention to remove the churches from their present participation in the educational system of the country and to revise the curricula and textbooks of the schools with the evident objective of indoctrinating the children of the country with their political views."

Attempts have been made to harm and discredit the church. This is evidenced in the assault on a Roman Catholic priest who attempted to intervene when a PPP Assemblyman addressed a gathering of sugar strikers in September; and on several occasions in Georgetown when a mob, assembling somewhat early for a strike-called PPP meeting, interfered with an evangelist preacher who had been conducting a series of meetings in the same square for over a week. They shouted him down with cries of: "Get out. We don't want Jesus, we want money and the PPP." When he attempted to walk through the crowd to repair some damage done to his platform and equipment, a man in a red shirt struck the preacher in the face with full force. Both the preacher and his wife were stoned by the mob.

THE CHURCH has not sat idly by, wringing its hands over the unhappy state of affairs. On Sept. 27 a group of representatives of some of the churches made a public declaration in which they stated that they were willing to co-operate in revising school curriculum but they were "not prepared to allow them to be di-

verted from their true purpose, and to become state schools into which religion would only be allowed on sufferance. Nor are we prepared to acquiesce in any system which would allow the schools to be used, at the bidding of the state, for the dissemination of state-sponsored doctrines and ideas without regard to the wishes and beliefs of the parents."

Their strong and historic document is jointly signed by the Archbishop of the West Indies (Anglican), and the British Guiana leaders of the Roman Catholics, Church of Scotland, Canadian Mission Council, Methodist Church, Congregational Union, and Moravian Church.

The statement of the churches closed: "We are here and now providing school buildings and sites worth a very great sum of money, and we are giving substantial service to the Colony, thus saving the taxpayer many thousands of dollars in our administration and management of more than 250 schools. Our contribution in buildings and sites alone gives us a right to share with government in the continued control of our schools. We regard our share in this 'Dual Control' as the best guarantee that our schools will be used for the purpose for which they were built. In addition, in almost every case our schools lie on our land side by side with our churches, and it is essential for the sake of our churches that we retain control of the school buildings.

"To surrender our schools and abandon our present position would be, we believe, to prove false to our trust. This we can never do . . . The essential need of the present critical time is for vigorous united action; and we hope that the minister of education will not destroy this essential unity by making demands upon us which we in conscience could never meet."

# Everybody Has Some Talent

By RUTH HAYWARD

**There's no reason to be envious of anyone else because  
we're really only in competition with ourselves**

SEVERAL WEEKS AGO a teen-age neighbor of mine brought over a pastel self-portrait for my appraisal. Being no artist, I could not offer constructive criticism, but I did give her the encouragement I think all creative people need, whatever their physical age.

A frown wrinkled across her brow as she said earnestly, "I've simply got to make as good a self-portrait as Jenny West. Today Mr. Green, our art teacher, said hers was the best self-portrait any pupil of his had ever made!"

Choosing my words carefully, I asked: "But, Margie, I thought your favorite field of art was outdoor scenes?"

"It is," she answered quickly, "but I can't stand for anybody to be better than I am in anything, so I've got to do this right!"

I tried to tell her that no one else could take anything—any honor, or any accomplishment—away from her. "You see, Margie," I said gently, "we're all individuals. God made no duplicates. So you really haven't any competition, have you?"

MARGIE IS QUICK to understand, and I saw the brightness come into her eyes. The troubled look left them as she said, "You know, I hate doing portraits, especially of me! Mind if I take my pastels out to your garden and try to copy that Pink Flamingo hibiscus?"

Maybe there will be times when Margie will slip back, and have moments of

envy and fancied rivalry, but I think that she will finally come to realize that fear of competition is a man-made barrier to accomplishment.

There are millions and millions of people in this world, but there is not one duplicate, either physically or mentally. That's the first step toward the realization that God planned for each of us to live fully, happily and prosperously. He certainly did not intend that we should use our energy and time in bitter envy and resentment of the accomplishments of our neighbors and fellow workers.

In school, church, and during our hours of recreation and relaxation we are going to find people who can excel us in some things. But think how dull it would be if we all were the same! We each have certain talents that make us outstanding and interesting to others. These talents are not competitive, really, but are ours to share in experience and enjoyment.

One person can write beautiful sonnets, another can sing an aria in the highest, clearest notes, and another can make pastels of flowers so real they seem to have a perfume.

Rather than be envious of other's accomplishments, we should be thankful for our own abilities and for our difference from our friends. This difference increases our compatibility with others because it gives us something to share with them—the knowledge that everybody has some talent, and that that talent is peculiarly his own.

# "Take Time to be Thankful"

By KATHERINE BENION

**When the car landed in a ditch on Thanksgiving Day  
an elderly couple taught us the meaning of gratitude**

ANOTHER THANKSGIVING DAY was here! But this morning the house did not ring with the usual gayety. Only baby Barbara Ann was her usual happy self. There was always one little face watching out the window, hoping the steady down-pour would stop.

"If it lets up by 11 o'clock, I told grandma we'd come," said my husband. "She told me she'd have dinner this evening."

So we got ready much more quietly than usual. About 10:30 the skies began to clear and just as quickly the house was alive with chatter, whistling, singing. Soon we were off to grandma's.

"Boy, am I glad we can go!" said Harold. "Me, too," Bobby agreed.

AFTER WE HAD traveled about 40 miles, we entered a mountainous section. Suddenly Harold asked, "Daddy, please stop. I'd like to have some of those red berries to save for decorating at Christmas time."

"We'll have to ask the man who owns this land," his father replied. Together they went to the nearby farmhouse and got the farmer's permission to pick the berries.

Each of us got several branches. As we placed them in the trunk, Bobby said, "I wish we were closer to grandma's."

When my husband went to start the car he backed up and the car came to rest with a jolt. "We're in a ditch and stuck," he announced.

"I didn't see that ditch," said Harold.



"Neither did I," was all I could say.

"Sure's funny none of us noticed it, but now we'll have to get a wrecker and get pulled out," my husband reasoned as he studied the position of the car. "The way the car hangs there, it wouldn't be wise to get another car to do the job."

In a few minutes Harold and his dad were again on the way to the farmhouse, this time to call for a wrecker to pull the car out of the ditch.

WE WAITED and waited. Bobby and Barbara were getting more and more restless. Finally we had gotten out of the car and started toward the farmhouse when we saw them approaching. "There's a man with them," said Bobby.

"This is Mr. Scholl, the farmer who lives over there. He doesn't have a phone so we had to go to his neighbor," my husband told us. "The nearest garage with a

wrecker is eight miles away and there we could get no answer. At the next nearest, 20 miles from here, he said he'd come but not until he had his dinner. I called grandma and told her. Mrs. Scholl has her dinner well on the way and she insists we come to their place and eat."

"BUT SO MANY extra . . . and Thanksgiving dinner . . . it is lovely of her but I don't think we should . . ." I hesitated.

"You wouldn't disappoint us? You must stay," Mr. Scholl persisted. "You must eat with us. There's a special reason. You see, when I was young like you I used to dream that on special days like this our children and grandchildren would be comin' home. Then all at once things happened that meant such a thing never'd

be. So for a few hours you can bring us that kind of happiness."

"We'll stay," I agreed, "if we can help out just as we would if we were coming home."

"O.K.," he replied, obviously pleased because I took him completely at his suggestion and then he added, "I help, too. Be lost if I couldn't."

IN A SHORT TIME dinner was on the table. The children were so hungry they could scarcely wait till their servings were on their plates. Their conversation was filled with kittens, horses, pigs, chickens—everything they'd seen on the farm.

Mr. Scholl said the grace. His prayer was entirely of his own choosing, filled with thanks and gratefulness.

Bobby lifted his bowed head and his attention turned to two pictures on the opposite wall. "I like the picture of the pilgrims praying and the one of them going to church, too," he told Mrs. Scholl.

The old lady beamed. "I drew them on the material with a pencil. Then I



embroidered them. The mottoes Pop and I decided on together. Harold, suppose you read them."

He looked at the picture of the pilgrims eating the first Thanksgiving dinner. Beneath it he read, "Take time to be thankful." Under the picture of the pilgrims going to church, weapons in hand as they walked, he read, "Take time to show you're thankful."

"There's a lot more behind the pictures than you get from the words alone," said Mrs. Scholl. "We've lived by them for more than 30 years now and during that time we've been truly happy and contented."

"If in our younger days we hadn't forgotten to follow those two mottoes, we'd probably have that family we hoped for coming to visit us today," Mr. Scholl added. "Seems to me God often has a grand future worked out for us but we kinda get too anxious about hurrying things up."

QUIETLY THEY UNFOLDED their story. As a young married couple they'd bought a big, top-notch farm and the most up-to-date machinery. The result was a large debt with a sizable yearly interest.

"We worked all day and late into the night," Mr. Scholl recalled. "For five years we made good money . . . got by without a hired man. Then one day Mary took sick all of a sudden. The doctor said it was her heart, that she'd been overworking and not resting enough. He told us she'd need at least a year to rest."

Then Mrs. Scholl told how they decided to move into town, but by that time the depression had hit the country, prices were down. The farm, stock, and machinery brought little compared to what they had paid. For one year he didn't work because jobs were few and she needed his help and care. Their expenses

were rapidly eating up the money they got when they sold the farm. Finally Mr. Scholl got a job cleaning streets for the city. They began looking for another farm and settled for the hill farm on which they now lived.

"We liked country life and farming much better," she explained, "but this time we approached things much different. We bought a farm we could afford without an unreasonable debt that would make us push ourselves too much and let us no time for things of the spirit."

Their conversation showed how their attitudes and living changed. They had always considered themselves good Christians, but during Mrs. Scholl's illness for the first time in their lives they surrendered themselves completely to God.

The two mottoes grew out of this experience. One Thanksgiving after Mrs. Scholl was beginning to feel like herself again, they lingered at the table. For the first time they discussed the changes that had taken place in their lives.

"We agreed we'd learned the greatest lesson in our lives," said Mrs. Scholl, "but I'd seen people like us before and then when things got better, they'd go back to their old ways. We decided a little reminder wouldn't hurt and picked those mottoes to keep us on the right path. I made the pictures the very next week."

Once more Mr. Scholl grinned in his kindly, pleasant manner. "And there's been many a time they've brought me in line again," he said, "when I was getting a little too anxious about things or failing to do much about showing my thanks."

WE WERE at the Scholls only three hours that day and yet the kindly old couple gave us an invaluable religious experience. Humble and faithful Christians, they let their light so shine that we profited much from their example.

# When Thad White Retired

By FLORENCE DUNCAN LONG

**Days were dreary and boring until he found a project that opened the way to new opportunities for service**

THAD WHITE was 68 years old when he retired from his job as a skilled mechanic. He said to May, his wife, "I've worked hard so many years, I'm tired of routine. It seems to me it would be fun to rest and putter around in the garden, and have nothing I must do."

For a few months after he quit work he enjoyed the long, lazy days, but eventually he became bored. He began to long for activity and the feeling of accomplishing something worthwhile. He complained, "Every day is just the same. There's nothing to look forward to."

One morning as he walked to the corner store, he saw his little neighbor Steve struggling to fix a wheel on his wagon.

"What's the matter, son?" Thad asked.

STEVE LOOKED UP and answered in a voice that trembled a bit. "This wheel came off, and I can't fix it so it will stay on. My wagon is fun to play with, and I use it to bring the groceries for mother." Thad could see that he was restraining tears with difficulty.

Thad said kindly, "I'm just going to the corner store. When I come back, you come along home with me, and we'll fix your wagon in a hurry."

Steve was waiting for him, and soon the old man and the fair-haired little boy were busy at the work bench in the garage. "Would you like to hand me the tools as I ask for them?" asked Thad.

Steve nodded his head importantly. He said, "This is more fun than playing with the boys!"

"I'm enjoying it myself," said Thad. He felt happy and satisfied when Steve, after a quick "thank-you" ran down the driveway with his wagon as good as new.

THAT EVENING at dinner May said, "You seem cheerful and contented. I wish you were always like this."

Thad answered, "It's because I had something to do today that was worthwhile, and that I enjoyed doing."

The next day, as he weeded his vegetable garden, the thought came to him that there must be many children who had broken wagons and other toys that needed repairing. But where to find them—that was the question! After thinking the matter over an idea came to him. He decided to talk it over with his pastor.

He said, after explaining the matter, "Perhaps you could put a few lines in the church bulletin. Ask the people to bring or send broken toys that their children have outgrown, or do not want. I'll repair them, and then at Christmas time when we send Christmas baskets of food to needy families in our parish, we'll have a nice supply of toys all ready to add to them. At Christmas time children need more than food."

"That's the best idea I've heard in a long time," the pastor said. "We'll put a notice in the bulletin this coming week."

AT FIRST only a few toys were brought. Gradually they came in increasing volume and in all varieties. Every day throughout the summer Thad worked

happily and faithfully at his interesting task. He still found ample time to rest, garden and read. But now the days were not dull and tiresome.

"I'm happier than I've been in a long time," he told his pastor. "Thank you for helping me to get started."

The mended toys were painted in gay colors, and soon there were so many of them that they overflowed from shelves in the garage to space in the basement.

At Christmas time Thad was given a list of children and their ages in families who were to receive baskets from the church. His cup of happiness overflowed when the committee asked him to help deliver the baskets.

On Christmas Day he told May, "I've never had so fine a Christmas as this."

"I'M GLAD for you, Thad," May answered. "You were a very discontented man before this opportunity came to you. Next year, let's enlarge your project. Maybe some of your friends who have retired and are as restless as you were, will want to help, and I know the members of my guild will dress dolls, and make some cuddly animal toys."

"Now, that's worth thinking about," said Thad. "Maybe we can make this a city-wide project, and send gifts to children's homes and hospitals."

Thad's cronies were quick to take up the plan. They found extra space to store the toys and expanded their program. Now Thad says happily, "I thought when I retired that I was through. But really I was just getting started."



#### TESTIMONY FROM A VISITOR

"I LOVE JESUS. Do you?" was the greeting my wife and I received the other evening from a caller at our home. He was a stranger to us, neither having met him before. He felt at ease when we exchanged greetings and affirmed our love for the Saviour. Further conversation brought out that he was a Christian Hebrew, that he and his family had found new joy in living since they let the Lord enter their lives. Noticing copies of *THE LUTHERAN*, he beamingly told us about the new film *Martin Luther* and told us to be sure to see it. What enthusiasm this Christian Hebrew showed!

The object of his visit was to get our help in having his child's puppy adopted into a new home. Here again the faith of this family was brought out, for he related how they had to close their summer home on Long Island and move back into a city apartment. This meant giving up the dog, which hurt the youngster greatly. It was the number one problem in the household for a time, until he found his son on his knees one night, asking Jesus to help find a home for his dog.

We were able to help place the puppy for adoption and were greatly impressed by the humaneness of the family in their effort to find a good home for the pet. But what impressed us most was the outright testimony of this new Christian, when so many of us seemingly are ashamed to admit our faith.

—CHARLES H. BEVERS

## FIVE MAKE A FAMILY



### A CUP OF THANKFULNESS

I WOKE WITH the feeling that something very nice had happened or was about to happen. I didn't know just what that something was, but it filled me with a sense of well-being from head to toe.

Oh, yes, happiness was bubbling just under the surface of consciousness, but there was also a muscular ache of some sort. I opened my eyes, but moving any of the rest of me seemed like just too much effort.

Effort—but, of course! Fully awake now, I knew what it was all about. Thanksgiving morning, and Dan and Charlie and I finished up the transformation of our old back shed into a modern, picture-windowed “dining area” just before midnight last night. The insulation and pine panelling had been done weeks ago, but the rubber-tile floor over its plywood base dragged on and on. Last week Dan and I came as close to a spat over it as we've gotten in recent years.

HE AND CHARLIE set themselves a goal of “a turkey on the table by Thanksgiving” and they've worked every spare minute this week. Last night we all just about broke our necks moving the furniture from the dining-room, hanging curtains, putting dishes in the corner cupboards. As her contribution, Claire took my turkey over to her house and filled it.

In a way, that spoiled my plan for having the Mawsons here on Thanksgiving as one way of expressing our appreciation for the help Charlie has given Dan on this job. Dan could never have

done it all alone, and with the prices of things nowadays it's all we can do to pay for the materials, much less pay someone union wages to do the work.

And now it's done! Wondering what it looked like with the morning light shining through the yellow curtains was the spur I needed to get me up.

FUNNY THAT SUSIE hadn't attended to that long ago—or Pete. Karen's old enough to respect the other fellow's right to sleep, but the other two still think that because they are up the whole family should be “booted and spurred and ready to ride.”

As I came down the stairs I tried not to notice how awkward the former dining-room looks. Eventually, Dan is going to knock out the doorway and put a large arch there so that the two rooms will be one, but I am not, I really am not, going to think about that now. Now I'm going to enjoy the back of the house.

“Good morning,” I called in my most chirpy tone. “Where are you, early birds?”

The only answer was silence and I felt a bit silly as I walked out to the empty kitchen. No one was in the shed—I mean, the new dining area, either. But it was just as attractive as I thought it would be. I stopped and said a little prayer of thankfulness.

I have so much to be thankful for this year it is hard not to feel a little smug and as though God had given me an extra blessing because he loves me in a special way, as though I were somehow

a little extra special in his sight. Out of my years of Lutheran training I dug up the words of the catechism—"all of which he does out of pure paternal and divine goodness, without any merit or worthiness in me."

STILL HOLDING the prayer around me like a cape, I reached out to turn on the gas under the coffee pot. Then I saw the note in Karen's careful writing—"Gone to Mawsons' for pancakes before church. Come on over." That Claire! I just can't keep up with her kindness.

The kitchen clock showed I had an hour till church time. I'd go have a bite and get my family moving. Five of us look so conspicuous when we're late and go trooping down the aisle together.

In the Mawsons' cheerful kitchen I was hailed with jeers about my oversleeping. I tried to answer in kind, but I was feeling too peaceful to think of anything very original. "And a happy thanksgiving to you," I smiled, loving them all.

AS I POURED syrup over the fluffy cakes Claire set before me, I missed Chuck and Marilyn. "Looks as though I'm not the only lazy person around here. I'll bet the younger generation is still dead to the world."

"You're wrong that time," giggled Karen.

"You don't know where they are!" Pete was gleeful.

"They've gone to church!" Susie cried.

The other youngsters were disgusted. "Now you told. Why didn't you make her guess?"

"Oh, it's too early in the morning for guessing games," I protested. "But why have they gone so soon. We still have plenty of time before the service, haven't we?"

Karen sounded important. "They have gone to pack the clothes that have already been brought to the church for Lutheran World Relief. Then all they'll have to do is pack the ones that people bring to the service this morning and the stuff can be taken away from the church this afternoon. One of the men has a truck."

"Boy," put in Dan, "will I be glad to see the last of those boxes and bundles. The sexton says he can hardly clean around them."

"Let's not start to talk church business or we'll all be late," said Claire. "Here, Dan, you take the turkey over so Connie can get it into the oven before we go. Last one ready for church does the dishes!"

"Wow!" yelled Pete. "Let's go!"

LAUGHING AT THE THOUGHT of Pete doing dishes for nine, we paraded out with the turkey. But once in our house we had to admire the scenery again. This went on so long we really had to fly to get into our church attire.

When at last we started up the steps of the church, Karen pulled back on my arm. "Could we—do you suppose we could—?"

"Could what, dear?"

"Well, seems as though we have so much fun. If we see someone in church who looks lonely, do you suppose we could ask them to come for dinner too?"

My heart gave a sudden lurch of joy. I knew the idea wasn't entirely her own. A teacher or a story she's read probably put the thought in her mind. But she'd made it her own enough to want to act on it. Here was one more drop for my cup of thankfulness.

"Of course. Let's keep our eyes open." Even if it hadn't been convenient I'd have said the same thing—I hope.

# Personal Problem Clinic

## Happiness

**QUESTION:** In my dentist's office there is a little sign which says, "DON'T WORRY." My doctor has a different sign—it says, "SMILE." I am sure these men have good intentions but I wonder how much good such admonitions actually do. They seem so artificial and external as compared with the way one feels within, or what the grim facts of life may be on the outside. That kind of sign annoys me.

**REPLY:** It may be that putting oneself through a physical action which is the natural accompaniment of certain feelings or expresses those feelings may help one to generate such a feeling, at least for a limited time. But the real "stuff" of happiness and satisfaction is found within. You may paint a smile on a wooden Indian but he won't be any happier.

The fact is that we have to have something to be happy about or satisfied with. Happiness is the outcome of certain conditions, not something which you can pin on a person. Most happiness of people issues from working on a worthwhile task or project which has meaning for those involved. Supplementary satisfactions arise from various other experiences such as improvement in one's status, gaining friends, or relief from misfortune.

With good intent, but with little foundation, people sometimes advise us to cheer up, smile, throw worry out the window, or put on a new face, as though that were the solution to a problem. That's like painting the pump when the water goes bad. When troubles come or sorrows engulf us, such make-believes will yield little help, and that little won't last long. In time of crisis the wholesome thing is to face the issue for what it is, and, with divine help, endeavor to work oneself out of the dilemma, using the intelligence God has given us. True happiness is not a mere surface covering, but a matter of depth.

## Broken promises

**QUESTION:** Charles likes to be a good fellow and to please everybody. But this leads him to make promises which he often does not keep. He promised to take us to see Yellowstone this summer, and the children looked forward to it. But when the time approached he dismissed the whole matter by saying he was too busy. He has promised Irvin and Nancy various things which have never happened, and has done the same with other people. He couldn't take the youngsters to the circus for a half-dozen weak reasons. One time he assured our nextdoor neighbor he would go with him to the improvement club on a certain date, but he forgot all about it and went to see his parents. These cases are but examples of the general line. How to break it up I do not know. Is there any way of correcting such a fault as this?

**REPLY:** Charles would find an appointment book a help for mere forgetfulness. Many of us have been saved from embarrassment by such a book—if we don't forget to look in it.

It appears, however, that there is more than poor memory involved in this case. It seems that Charles may be giving promises to get rid of the children and neighbors, in order to follow his inclinations, and with no intention to keep them. In this case the trouble is serious and something must be done. A habit of deception and evasion represents a weakness of character.

You may have a pleasant talk with him, but I believe you would do better to have some man who has been victimized give him a good straight talk about keeping one's word, and show him that he is on the way to losing the respect and confidence of his friends. Follow up the talk by tactfully helping him to live up to his commitments until he is able to go on his own resources.

—EARL S. RUDISILL

## Let the Bible Speak

**The Recovery of Humanity.** By James D. Smart. Westminster Press. 157 pages. \$2.50.

The rather cumbersome title of this book gives no hint of the lightness and brilliance of the contents. In this book the author lets the Bible speak in plain, convincing terms. His aim is to prove that the way for ailing man to recover his humanity is to accept divinity, through Christ's grace to become a child of God.

This is Paul's manner of arguing the clean opposite. The cure for a thief is to make him a philanthropist. "Let him that stole steal no more . . . but let him work . . . that he may give."

With amazing ease our author grips the thorniest theological problems and reduces them to practical simplicity. Take justification by faith. "For Paul, moralistic religion came to the end when he came face to face with Jesus Christ on the Damascus road. All his ideas of religion and God were turned upside down. He had been seeking God and not finding him, but here was God seeking him and finding him and laying his hand upon him. Here was God in Jesus saying to him, 'Paul, I have been trying to get hold of you for a long time, but you kept running away. It's no use. You are going to have to give in to me eventually, why not now?' This Jesus who was offering himself to him was worthy. Therefore, Jesus was his justification, and Paul's part was to let his life be bound up wholly with this Jesus." That is justification by faith.

Take predestination. "God does not deal with us as puppets but as persons. Before I can have any knowledge of myself, God had me in mind. That is what God called foreknowledge. And knowing me, God purposed my salvation in Jesus Christ. He planned that I should have a share in the glorious new life that was coming into the world in Christ. That is foreordination or predestination. God does not compel me. He leaves me my freedom, but it is a freedom to say 'yes' and find my true destiny, or to say 'no' and miss my destiny."

Take the Beatitude, "the meek . . . shall inherit the earth." "Jesus does not mean that the meek shall come into possession of all things. The true inheritance is a

reality of the spirit. To inherit the earth is to have eyes to see all that is worth seeing in life, to have a heart to feel with, and ears to hear the voices that are sounding all about us. It is to be alive to God, to our fellowmen, to the world, and not quarter dead, or half dead, or wholly dead to all three. It is to be alive in the midst of our days as Jesus was alive."

Is it any wonder, with such clarity of exposition, that our author, after six years as an editor, resumed a pastorate that he might demonstrate the effectiveness of thorough Bible preaching?

Orlando, Fla. WILLIAM C. SCHAEFFER

## Reopening the Old Testament

**The Interpreter's Bible.** Vol. II. Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel. Abingdon-Cokesbury Press. 1176 pages. \$8.75.

This second in the monumental series of 12 volumes contains the text of the King James and Revised Standard Version of the third through the tenth book of the Old Testament, together with introductions, commentary, and exposition. Ever since the appearance of the first volume of *The Interpreter's Bible* in 1951, the semi-annual arrival of each succeeding one has been eagerly awaited by ministers and laymen throughout the English-speaking world. For nearly 60 years no similar work has appeared in English. Within this time new knowledge in the fields of archeology, ancient languages, textual and other history, while being deposited in specialized works, found little if any entrance in such helps as would be regularly used by the pastor.

The result was that preaching was uninformed of the progress of scholarly disciplines. Biblical criticism had made access precarious for the average pastor to *Leviticus*, *Numbers* and *Deuteronomy*. Hence these books were often avoided by their interpreters, who felt uncertain about their facts. This volume rebuilds such roads of access along which the searching mind may reclaim treasures for the edification of the church, which ought to deepen the preaching of the gospel.

This reviewer is especially grateful for Prof. Ernest Wright's introduction and exegesis of the book of *Deuteronomy* and for Prof. Jacob M. Meyer's work on *Judges*. Their vigorous and well-informed treatment lifts interpretation into significant theological insights.

While the work is primarily a tool for the preacher, the church worker and teacher will find the kind of enlightenment which rests on the best contemporary scholarship. The works of specialists in German and other foreign languages are used in the introduction and critical explanations. Advanced students will appreciate the selected bibliography.

RICHARD R. SYRE

Central Seminary

## Classics vs. Christianity

**The Discovery of the Mind: The Greek Origins of European Thought.** By Bruno Snell. Tr. T. G. Rosenmeyer. Harvard University Press. 323 pages. \$5.50.

In no other country has the classical tradition stimulated an intense scholarship of the Greek and Latin masters comparable to that of Germany. Paradoxically, no other country of the Western world, with the possible exception of the United States, has been less influenced by this tradition in recent years. This book bears witness to this paradoxical situation. Here we find the kind of thorough scholarship which we might expect in a collection of lectures by the rector of the University of Hamburg. On the other hand, the author has an uncanny ability to hide beneath the Arcadian shades of scholarship every time crucial

issues are brought to light.

For example, he states that "Luther attempted to discount the achievement of the European tradition and to find an immediate access to God. This meant that he dispensed with all efforts to reconcile the humane culture of antiquity with the Christian doctrine of salvation." This is the statement of a problem which concerns every Christian. The problem itself is never considered.

The values of the classical culture from Homer to Vergil are presented in great detail and with loving care. When the educator asks the crucial question as to how these values can be preserved and transmitted today, we learn that even though we cannot reintroduce the Greek gods "we should focus our attention upon the gift which those gods bequeathed to the world, and which has remained immortal even though the gods themselves have died." The theologian will be interested to compare this book with Cochrane, but it is not likely to circulate very far beyond the scholar's desk.

M. W. BOYER

Carthage College

## A Word to Ministers

**Immortal Tidings in Mortal Hands.** By Arthur J. Moore. Abingdon-Cokesbury. 128 pages. \$1.75.

This book is the eminent author's word to ministers. He is the Methodist bishop of the Georgia area, and writes out of his experience of 44 years in the ministry. The five chapters are based on the Fondran Lectures delivered during a missionary week at the Southern Methodist University. While he draws on the history and the work of the Methodist Church to some extent, the thought of the book is broadly Christ-centered and evangelical. The chapters are convincing, enthusiastic and may well supply inspiration to ministers in a renewed world vision and forward look.

Rockford, Ill. O. GARFIELD BECKSTRAND

*Books reviewed here are obtainable at the United Lutheran Publication House.*

## OVERSEAS

**SWEDEN: Karlstad. Oct. 5.**—THE alcohol problem is in the center of Swedish public debate. A temperance committee, appointed in 1944 by the government, published its report in 1952. The report seemed to show such a deterioration in Swedish alcohol habits that the bishops released a special letter to all pastors, exhorting them to deal more seriously with these things.

The report said that about 200,000 Swedes, about 4 per cent of the population, were registered by the police as alcoholics. Men are worse than women, and it is estimated that about every tenth man is an alcoholic. That misuse of alcohol is dangerous is seen by the fact that 55 per cent of registered crimes have been committed by men misusing alcohol.

The findings of the committee are summarized in a popular booklet: *Sefve: Vara alkoholvanor* (Our alcohol habits, Norstedt).

Criticism of this gloomy report is increasing. The figures are not statistically reliable, some statisticians say. The situation is not worse in Sweden than in other countries, others say, only control is much more effective in Sweden.

The committee was very critical of the present way of regulating alcohol traffic. Dr. Ivan Bratt, now 75, inaugurated in 1917 the so-called Bratt-system, which is still the core of Swedish alcohol legislation. Every Swede above 21 may get a passbook in which his purchases of alcohol are noted. There is a limit to how much one may buy, and this limit is lowered when one is shown to have abused drinking. None but the state may sell alcohol. In restaurants there are complicated restrictions for drinking.

Now the committee maintained that misuse of alcohol is common even among those who have lost their rights to buy alcohol. Why have a costly system when it is not difficult to buy liquor on the black market?

Another booklet in the same popular Norstedt series: *Sefve: Restriktioner-utan motbok* (Restrictions — without pass-book), relates what the temperance committee wanted instead of passbooks. Local temperance councils ought to get more money in order to promote propaganda for temperance and to supervise alcoholics. Passbooks would not be required for purchases of liquor, but purchases would be controlled, and liquor shops would have lists of abusers. Prices of strong liquor might be raised.

The opposition says now that it is not clear why the blacklist system should be better than the passbook system. The raising of liquor prices is attacked by some on democratic grounds. Abusers of alcohol will spend still more money on liquors, and moderate people will suffer unreasonably.

THE ALCOHOL PROBLEM is sharpened by a rapid increase in traffic accidents. Very often abuse of alcohol is the cause of accidents. Drunken driving is frequent, and many advocate that penalties be sharpened.

The findings and suggestions of the temperance committee have found their best backing among teetotalers.

The bishops in their pastoral letter on the alcohol question stressed the responsibility of all Christians to fight against abuse of alcohol but did not advocate teetotalism. Even in the free churches moderationism seems to be advancing. But the temperance movements are still condemning moderationists.

—STEN RODHE

**NORTH CAROLINA:**

**Conrad Laments "Brunswick Stew" of Protestantism**

HICKORY—"A constant emphasis upon the confessional position of the church in the world of today is essential unless we are content to have ourselves identified with the 'Brunswick Stew' of contemporary Protestantism," declared Synod President F. L. Conrad in the opening session of the second part of the North Carolina Synod's Sesquicentennial Convention at Emmanuel Church, Lincolnton.

Part one of the 150th anniversary convention had been held, in accordance with historic precedent at St. John's, Salisbury, May 4-7 with major address by Dr. J. L. Morgan, synod president emeritus, and Dr. Franklin Clark Fry, ULCA president.

More than 300 pastors, delegates and lay people heard Dr. Conrad, in the keynote sermon at Lincolnton, advocate "no narrow sectarianism, but a positive contribution to the confessional character of Protestantism." He challenged pastors to "preach biblical truths as something more than the words of wise men—as the revealed Word of God; to present Christ as more than a great moral teacher—as the Saviour of Mankind; and to proclaim to Christians that they are more than mortal men—they are men with a mission under God for the redemption of Mankind."

Dr. Voigt R. Cromer, Lenoir Rhyne College president, in the historical address of the day, concluded that "what this situation needs now is high conquest on the part of the Church for Christ. There must be no lukewarm love, and a synod must be mighty if it is to do service for every need for God ... We're walking the pathway of One Who will not be defeated! It's God Who finishes the story!"

Dr. Jacob L. Morgan, synod president emeritus, and one of the editors of the sesquicentennial volume, *History of the Lutheran Church in North Carolina*, in a special address drew attention to other pertinent historical details leading up to and culminating in the original organization of the Synod of North Carolina.

In the only item of business at this session of the convention, in accordance with a request from the United Lutheran Church, and its Board of Foreign Missions, Mr. Daniel Chu, of China, was approved for ordination as a minister of the synod, to become the first Chinese Lutheran missionary to Malaya. Dr. Paul Anspach and the Rev. Charles Reinbrecht were authorized to perform the ordination rites on behalf of synod.

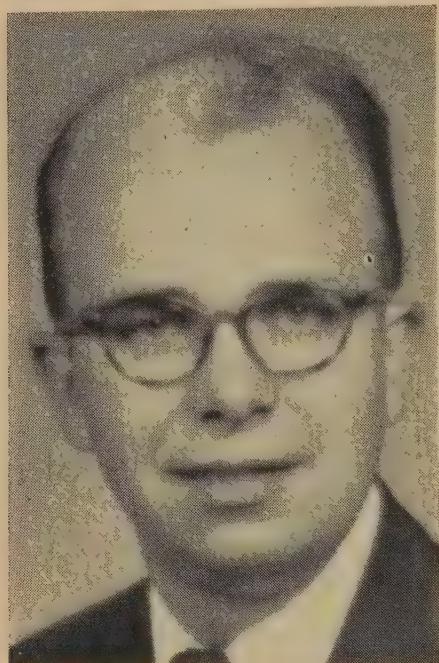
SYNOD's third quarter stewardship committee report revealed that 96.7 per cent of apportionment due for that period had been given by 164 of synod's 173 apportioned congregations. The five institutions given support by synod had received 95 per cent of apportionment due.

Fourteen congregations giving special benevolence contributions above apportionments were commended. They include: St. David's, Kannapolis; Emmanuel, Rockwell; Augsburg, Winston Salem; St. Mark's, Lumberton; Trinity, Sanford; Alamance; Shiloh, Rural Hall; St. Andrew's, Concord; Kimball Memorial, Kannapolis; Center Grove, Kannapolis; St. Mark's, Charlotte; Friendship, Taylorsville; St. Mark's, Asheville; Calvary, Morganton.

THE 31ST ANNUAL convention of the North Carolina Brotherhood was held Nov. 17 at St. John's Church, Salisbury. Theme for the one-day convention is to be "Christ—The Hope of the World." Speakers included Dr. V. R. Cromer, the Rev. David F. Conrad, Montgomery, Ala., and Merwyn C. Fuss, ULCA Brotherhood president.

DAVID F. COOPER

# 1953 Stewardship of Life Award Winners



For "putting their faith into practice in daily life," a York, Pa., housewife, Mrs. Paul Lewis and an Appleton, Wis., heating engineer, Robert D. Friest, have received the 1953 Everett Mitchell Stewardship of Life awards. The awards—\$500 each—are made annually to a young man and young woman in the United Lutheran Church to "encourage them to practice Christian stewardship as their way of life." Mrs. Lewis, mother of three, is a member of St. Matthew's Church in York and in recent years has reactivated 10 lapsed members. As a result of her home-to-home visits, 34 persons have joined her church. Mr. Friest, father of two, is a lay evangelist at Trinity English Church, Appleton, as well as a counselor for the Luther League and a Boy Scout committeeman.

## PENNSYLVANIA:

### West Penn Divided Into Two Conferences

YORK—The old West Penn Conference is now officially divided into two conferences—York and West Penn. Final meeting at Enola marked the end. The new conferences were organized at special meetings in York and Carlisle in October.

DR. RALPH C. ROBINSON heads the York Conference.

MOVIE INTERESTS were defeated on the

Sunday movie issue in Hanover, again in 1953 as they have been in 1935 and 1949. William Menges, member of St. Paul's Spring Grove, was elected Burgess of Hanover; the Rev. J. Harold Crouse, York, elected a York school director.

DR. D. F. PUTMAN, president of Central Synod, installed the Rev. Edgar D. Zeigler as pastor of St. Mark's Church, Hanover Nov. 1, where he succeeds Dr. John S. Tome, who has retired after 28 years.

DR. STEWART HERMAN, executive secretary of the Division of Lutheran Co-operation in Latin America, spoke to the York County Lutheran Ministerial Association in

Union Church, York.

ST. JAMES' CHURCH, York, will begin a building program for more Sunday school room at a cost of about \$150,000, half of which is now in cash.

DR. WALTER C. LANGSAM, president of Gettysburg College, spoke to the league of Gettysburg College in St. Mark's Church, Hanover, Nov. 19.

MRS. HOWARD O. WALKER, York, was elected president of the General Women's League of Gettysburg College at the 42nd annual convention in Christ Church, Gettysburg.

UNION CHURCH, York, will receive \$200 from the estate of Florence Blanche Myers, York, and an award of \$1,227 for the erection of a statue outside the church. Upon approval by the United Lutheran Church, Department of Church Architecture, the memorial will be placed in a niche at the main entrance of the church.

A PREACHING MISSION will be held in the Church of the Abiding Presence, Gettysburg, Dec. 7. Participants will include Pastors Francis R. Bell, Lloyd E. Jacobson, C. Franklin Koch, Walden M. Holl, Clifton M. Weihe, Ralph R. Bergstresser, Harry F. Baughman, Dale S. Bringman, Boyd L. Hamm, J. Ray Houser, Arthur E. M. Yeagy, George E. Whetstone, Francis E. Reinberger, G. Martin Ruoss, Dwight F. Putman and E. Dale Click.

*Martin Luther* has been running twice as long in our territory as first scheduled.

PAUL LEVI FOULK

## MARYLAND:

### Motherhouse Dedicated; Fry, Baughman Attend

BALTIMORE—Dedication of the Baltimore Deaconess Motherhouse's new location (32-acre estate, main building, dormitory and students' residence, school building and gymnasium, home for retired sisters) was held in the Deaconess School Building, Ruxton, Oct. 27. Greet-

## VIGIL

### story of the week

WHEN POLIO STRUCK 15-year-old Paul Clendenin at his home in Statesville, N. C., last month, his parents rushed him to the family doctor who diagnosed Paul's malady as the dreaded bulbar type.

The nearest available iron lung was over 100 miles south in Columbia, S. C. In no time, an ambulance was screaming over flat Carolina countryside. Riding with Paul was his dad.

After the lad had been placed in the iron lung and made as comfortable as possible, the elder Clendenin set up what turned out to be a 24-hour vigil just outside the window close to the pulsating iron lung. There, the father waited patiently, no matter what the weather or time of day or night.

IT WAS SEVERAL DAYS before Columbia newspapers discovered that the arduous vigil was underway. A news photographer took a simple shot of Mr. Clendenin sitting lonesomely on the hospital porch . . .

The response was electric . . . one lady arranged for the renting of a room nearby where the weary parent could catch 39 winks when sleep couldn't be fought off any longer . . . another lady purchased and gave the hospital a reclining chair for the use of Mr. Clendenin and others in similar circumstances . . . a man bought a radio for the young polio victim . . . the Sunday school class of a large Columbia church contributed a sizable sum toward payment of the Clendenin expenses . . . scores of others dropped by the hospital to visit the lonely man on the porch . . . a restaurant owner insisted on giving Mr. Clendenin his meals—free.

Two weeks after he'd been stricken, young Paul Clendenin died. Sorrowfully, his father handed over to the March of Dimes all moneys Columbians had contributed, told hospital officials before he started home: "These people of Columbia . . . the kindest in the world!" —DICK SUTCLIFFE

## **MD., BALTIMORE . . .**

ings were brought by ULCA President Fry. The dedication message was presented by Dr. Harry F. Baughman. The student chorus of 19 voices under the direction of Sister Sophie Damme presented special musical numbers. President J. Frank Fife, representing the Maryland Synod, and Augustus Hackmann, representing the Board of Deaconesses, were liturgists. Two sisters, Sister Sophie Jepson and Sister Magdelene Kasewurm, who were members of the Motherhouse when it was organized 58 years ago, are still living and occupy the Bethany home.

OVER 400 DELEGATES, secretaries and visitors attended the Eastern Conference's 71st annual convention of the WMS of the Maryland Synod in Second Church Oct. 21-22. Dr. Arthur Knudsen, Division of English Missions, Board of American Missions, Missionaries Mrs. Sedoris McCarthy, Elsie Otto and Pastor James Solor, and President J. Frank Fife were speakers on the program which had as its theme, "Making His Way Known Through the Ministry of Teaching." Elected president was Mrs. Donald Brake, Washington, D. C.

ST. MARK'S CHURCH, Baltimore, recognized the 50th anniversary of the ordination of its pastor emeritus, Robert D. Clare, Oct. 24-26. At the banquet held Oct. 24, Dr. Clare was presented with gifts and a leather-bound folio of messages from 70 leaders of community, church and state; Dr. A. R. Wentz of Gettysburg Seminary was banquet speaker. Members of Dr. Clare's family were special guests. It was noted that Dr. Clare held full-time pastorates in St. Matthew's Church, York, Pa.; First Church, Johnstown, Pa.; and St. Mark's, Baltimore. Dr. Clare occupied St. Mark's pulpit to deliver the anniversary sermon Oct. 26.

PASTOR RICHARD L. EHRHART of St. Paul's, Lutherville, has resigned to accept a call from the Board of Foreign Missions as a missionary to Liberia. Pastor and Mrs. Ehrhart will be commissioned in St. Jacob's

Church, Brodbeck's, Pa., Dec. 13, 3:30 P.M. The Jefferson Parish will assume partial support as will St. Mark's Church, Conshohocken, Pa. Pastor and Mrs. Ehrhart will fly to Monrovia Dec. 31.

THE REV. PAUL MANRODT, pastor of St. Andrew's Church, Washington, D. C., was married to Lily Cholodetzky of Baltimore Oct. 24.

DR. KARL HENRY was speaker at the Church Extension Society's annual dinner at Second Church Oct. 19 . . . DR. F. EPPLING REINARTZ was speaker at the annual meeting and dinner of the Baltimore Council of Churches Nov. 5. LLOYD M. KELLER

## **MICHIGAN:**

### **Anniversaries the Rage In Michigan Churches**

DETROIT — Trinity Church, Battle Creek, members and Pastor Donald W. Stoughton observed their fiftieth anniversary on November 1-8. Guest speakers were Dr. Willard D. Allbeck of Hamma Divinity School, Springfield, Ohio; Pastor Herbert C. Wolf of College Lutheran Church (ALC), East Lansing; and Dr. Wayne O. Kantner of First English Church, Tiffin, Ohio. Dr. Kantner was pastor of Trinity Church during its early history and guest preacher at the time of its 25th anniversary observance. Plans for extensive remodeling of the church are under way.

HOPE CHURCH, Detroit, is observing its 30th anniversary October through November. Its \$3,000 anniversary goal is to be used entirely for chancel beautification. The entire basement floor is also being tiled. Pastor Clyde Steele recently appeared on the WWJ-TV program, "The Church at the Cross Roads." Associate Pastor Daniel S. Rolik and Parish Worker Mrs. Esther Brown complete the present staff of synod's largest congregation.

RESURRECTION CHURCH, Detroit, observed the 25th anniversary of the ordination of

its pastor, the Rev. J. Howard Laughner, in special services Oct. 25. Dr. J. Earl Spaid, pastor of Cross of Glory Church, Detroit, who participated in the ordination service 25 years ago, was the guest preacher.

ADVENT CHURCH, Detroit, observed its fifth anniversary Oct. 25. President Dr. Frank P. Madsen was the anniversary preacher. Banquet speaker was Dr. J. Earl Spaid, then synod's mission developer, who organized the congregation Oct. 24, 1948. Plans for the congregation's new church building are in the process of completion.

FALL RALLY of the Central District Luther League was held Oct. 18 in Ascension Church, Pontiac. Echoes from the national convention held in Oxford, Ohio, in August, were brought by State Luther League President Miss Judy Lindberg.

SYNOD'S greetings were voiced by President Madsen. Guest speaker was Dr. Victor R. Gold, pastor of Trinity Church, Kalamazoo. The May Rally in 1954 will be held in Ann Arbor.

SPEAKER Nov. 16 at the NLC Pastors' Conference in Messiah Church, Detroit, was Ann Larson, the congregation's director of parish education. Serving for the past seven years in California and Maryland, always in areas 25 to 100 per cent Negro, she is well qualified to offer helpful suggestions. She spoke on Lutheran work among Negroes in the United States and specifically on what Messiah Church will try to do in this city with its ever-changing population problem.

THE 1953 DETROIT All-Lutheran Seminar was held Oct. 1 in Our Saviour Church. Speakers were Pastor Kenneth R. Hoffman, Hyattsville, Md. (Mo. Synod), and Dr. R. R. Belter, Burlington, Ia. (ULCA).

AN IMPROVEMENT program is being completed by Olivet Church, Detroit.

FAITH CHURCH, Grand Rapids, has acquired a building site which assures the congregation adequate room for expansion. Organized November 1952 with 111 confirmed members, this church now has 164 on its active roll.

WALTER M. BRANDT

**SOUTH CAROLINA:** A charter membership of 52 organized St. John's Church, Beaufort, Oct. 25. Mission developer was the Rev. John L. Satterwhite, who has been on the field since last May. Gifts to the new mission included the South Carolina Synod WMS (\$150), St. Michael's Church, Columbia (\$62), and Ebenezer Church, Columbia (\$1,250).

**CALIFORNIA:** Lutherans in Santa Cruz helped organize St. Stephen's Church Oct. 28. The Rev. Charles Endter is mission pastor.

**MARYLAND:** Haven Church, Hagerstown, Dr. Frank P. Cauble, mission developer, will formally organize at a 3:00 P.M. service on Sunday, Nov. 29.

**TEXAS:** The Rev. Norman Forde, aided by the Rev. J. M. Schedler, organized St. Matthew's mission in Fort Worth Nov. 1. The chapel of Texas Christian University is being used for services until members can make definite plans for their own building.

**CANADA:** Mission developer A. J. Datars reports 110 interested persons attended the first service held in Mt. Hamilton. Organization is anticipated early in 1954.

**GEORGIA:** First services for the new mission in South Decatur were held Oct. 25 by the Rev. Vance Daniel who reports that "at least 85 people have indicated interest in our new church."

**ARIZONA:** Faith Church was organized Oct. 18 in Yuma with the Rev. Stanley Olson as pastor.

**SOUTH CAROLINA:** A total of 54 charter members organized Reformation Church, Lancaster, Nov. 1, just one year after first services had been conducted in the community. The work had been developed under Pastor J. Shelton Moose, who is now synod's field worker. Gifts were received at the organization service from the synodical WMS (\$150), Reformation Church, Columbia (\$100) and Ascension Church, Columbia (\$300).

## **VIRGINIA:**

### **Three Missions Nearly Ready for Organization**

BIG NEWS in Virginia Synod this month is home missions. Besides the new congregation at Arlington last month, three new groups are meeting regularly now and preparing for official organization. Here are the happy facts:

OCEAN VIEW (South Norfolk) held its first worship service Sept. 13 with 206 present. Average attendance since has been 98. Sunday school began Oct. 4, has been averaging 86. Meeting now in a school building the mission has option on an excellent building site with \$4,000 in cash to pay down on it—\$2,000 donated by First Church, Norfolk; \$1,000 given by an interested friend and the other \$1,000 contributed by prospective members. The congregation will be organized under the name of St. John's. Mission developer is the Rev. Jack Martin.

HAMPTON held its first service Sept. 27 with 84 interested people despite heavy rain. On Oct. 4 the Sunday school was organized with 58 present. The new name of this congregation will probably be St. Paul's. The Rev. M. P. Lane, Jr., is mission developer.

CHARLOTTESVILLE, under the leadership of the Rev. John Byerly, Jr., began holding services Oct. 11. One hundred forty people turned out for this service and the average attendance since then has been around 85. This group, which is to organize under the name of St. Mark's, is fortunate in having been granted the use of the University Chapel for a year. The Sunday school was organized Oct. 18, an organizational committee established, and plans are being made to organize officially Nov. 29.

IN ADDITION to these new congregations being formed, old ones are showing new evidences of life. On Oct. 4 the Orkney Springs Parish dedicated a new church building and installed a new pastor, the Rev.

John S. Manrodt, the same day . . . On Oct. 11 new church buildings were dedicated by the St. Mark's congregation, Roanoke, and the Shiloh congregation of the New River Parish. At St. Mark's, Pastor J. E. Stockman was assisted by the Rev. J. B. Cassell and Seminarian Jimmy Stephenson. The dedicatory sermon was delivered by Dr. L. H. Leshner, of Lincoln, Neb. . . . Pastor H. E. Poff of the Shiloh congregation was assisted by the Rev. E. H. Ganskopp of Burkes Garden, who preached the sermon.

ALSO ON OCT. 11 Trinity Church, Stephens City dedicated a new parish house. The act of dedication was performed by the Rev. Raymond L. Booze, a former pastor of the parish, and the Rev. Hayne Boozer, present pastor.

THE SYNODICAL Women's Missionary Society held its convention at Grace Church, Winchester, Sept. 29-Oct. 1. Officers elected to serve for the coming year included Mrs. E. R. Miley of Tom's Brook, Va., president.

RESIGNATIONS: THE REV. E. H. GANSKOPP has resigned the Burkes Garden Parish to accept a call of the Green County (Tenn.) Parish effective Nov. 1 . . . THE REV. H. B. WATSON has tendered his resignation to the Toms Brook Parish to accept a call to Brunswick, Ga., effective Nov. 10 . . . THE REV. JOHN D. UTT has resigned as pastor of Emmanuel Church, Roanoke, effective Dec. 31. Pastor Utt plans to retire from the active ministry. He is the oldest pastor in Roanoke from the point of view of service and has served Emmanuel for more than 30 years. During his long ministry he has built two churches in the Roanoke area. He has been in the ministry for 46 years and during that time served the Roanoke Conference.

MARSHALL F. MAUNEY

## **MINNESOTA:**

### **Seminary Purchases Property on 24th Street**

MINNEAPOLIS—The Lewis property on the northwest corner of Stevens and 24th Street, Minneapolis, has been purchased

by Northwestern Seminary. Ultimately this property will be used for a chapel. For the present the building that occupies the north portion of the site will be used for synodical offices. Open house was held Nov. 8; Dr. Bryce Shoemaker was speaker.

HOLY TRINITY, Minneapolis, is now operating a full-time Christian day nursery. Two teachers are employed.

JOHN WICKLUND, son of the Rev. and Mrs. Ed. Wicklund, of Mahtomedi, received national recognition when a study of the heat capacity of hexafluoroethane, one of the gases developed by Minnesota Mining and Manufacturing Company, appeared in the *Journal of Research of National Bureau of Standards*. John's brother is the Rev. Wilbur Wicklund, a ULCA missionary in India.

CROSS OF CHRIST CHURCH, Minneapolis, has purchased a parsonage for Pastor Milo Gerberding.

LUTHER LEAGUERS of Minnesota are in full swing. At a very successful convention in Duluth, Wendell Jacobson was named president. The State League publishes an *Extender* each month with Neva Korthof, editor. The present appeal is for "first things first." Devotions and discussions—then parties and socials. A workshop for Christian leaders was sponsored by the State League Nov. 8 at the seminary.

TRINITY CHURCH, Long Lake, dedicated the first unit ground structure of their new church Oct. 25. Dr. J. H. Dressler was the speaker.

FAITH CHURCH, Lilac Way, celebrated its 10th anniversary Nov. 15.

EPIPHANY CHURCH, Minneapolis, burned two mortgages Nov. 15—first mortgage to Board of American Missions and second mortgage to synod.

PRINCE OF PEACE CHURCH on Highway 7 has found itself across the street from the projected \$6,000,000 Knollwood shopping center. This growing mission recently acquired 250 feet more to increase frontage on the highway to 380 feet.

PAUL LUTHER WETZLER

## CAMPUS

LENOIR RHYNE College was the recent recipient of a \$15,000 gift from the Carlton Yarn Mills, Cherryville, and Cartex Mills Division, Salisbury, through the interest and generosity of the C. A. Rudisill family. The contribution will be used for steel bookshelves for Carl Augustus Rudisill Library.

GETTYSBURG Seminary has 132 students enrolled this fall . . . Gettysburg College contributed 13; Thiel, 5; Dickinson, Penn State and Susquehanna, 3 each.

MIDLAND College has inaugurated an adult education program for Fremont citizens. Six non-credit courses include: creative home decorating, effective oral expression, popular photography, personal typing, beginning shorthand, and office machines. Starting in January, Dean William Zimmerman will teach "You and Your Federal Government," Dr. Roderick Peck will present "Marriage for Moderns."

CENTRAL Seminary has an enrollment of 42 this fall. Twenty-seven come from supporting synods; nine from non-supporting synods. The campus has also welcomed two ALC students, five non-Lutheran seminarians.

LENOIR RHYNE College opened its 63rd term with a registration of 765.

HAMMA Divinity School provided pastor services (from students and faculty) to 262 churches in five states and Canada last summer. Greatest demand, of course, came in the summer when pastors requested substitutes during their vacations. Of the 262, 21 churches were non-Lutheran, most of them in the Springfield, Ohio, area.

WATERLOO College inaugurated Layman J. G. Hagey as president Nov. 23, the same day Waterloo Seminary installed the Rev. Howard N. Bream, formerly of Trinidad, Colo., in the chair of Old Testament. Mr. Hagey succeeds Dr. Helmut Lehmann as president of the college.

SUSQUEHANNA University has 500 volumes in its library, thanks to relatives of the late Roscoe C. North . . . several hundred additional books from the library of Former President J. B. Focht.

## "Martin" Hits Jersey; Full-timers to Get Tests

TRENTON—The premiere showing of *Martin Luther* in New Jersey was held at the New Globe in Newark Nov. 4. Other listings include Atlantic City, Nov. 6, and the opening at the Stanley in Camden, Dec. 2.

FIFTY-SIX STUDENTS preparing for full-time Christian service enrolled in colleges and seminaries from synod will be given a series of tests by the ULCA Board of Education. Results will be made available to the synodical committee for counseling purposes. The testing program is being

arranged by the Rev. Christian Hansen who is committee chairman.

DEDICATION of the new St. Paul's Church, Teaneck, Nov. 29, will mark the achievement of more than a decade of special effort, as the \$200,000 colonial design edifice becomes a reality. Dr. Edwin H. Knudsen will participate. The Rev. Harold Haas, president of the Northern Conference, will assist the Rev. George DeLawter with the ceremonies. (*Not only Protestants, but Jews and Roman Catholics have contributed financially to the building fund.*)

TWENTY-FOUR Lutheran churches have been invited to attend an Every Member Visitation meeting at St. Matthew's Church, Moorestown, Nov. 13. Chester Myrom, associate secretary of the Lutheran Laymen's Movement for Stewardship, will speak.

"PROTESTANTS and Roman Catholics face a common enemy which is a type of mind-set in the 20th century denying the dignity of man and ignoring God," asserted Dr. Paul E. Scherer, as he addressed 400 Reformation Day worshipers in Trinity Church, Camden, Nov. 1. Dr. Scherer further cautioned Protestants in particular to "protest against the intolerance of tolerance in areas dominated by Roman Catholics who have tried to establish a sovereign state."

DR. ROSS STOVER of Philadelphia spoke at the Union Reformation Service sponsored by the Trenton Council of Churches Oct. 25. Over 1,500 attended.

CHURCH SCHOOL attendance problems have been solved by Trinity Church, Hudson Heights, with two class periods conducted each Sunday morning.

THE REV. JOHN MAGALEE of New York City, formerly native missionary in British Guiana, addressed the Northern Conference WMS in St. John's Church, Union City Oct. 27.

JOHN A. PARKINSON, native of British Guiana now a student at Philadelphia Seminary, spoke at the Southern Conference meeting of the WMS, held in Temple, Pennsylvania, Oct. 29.

CONFERENCE BROTHERHOOD meetings were held throughout the synod during October



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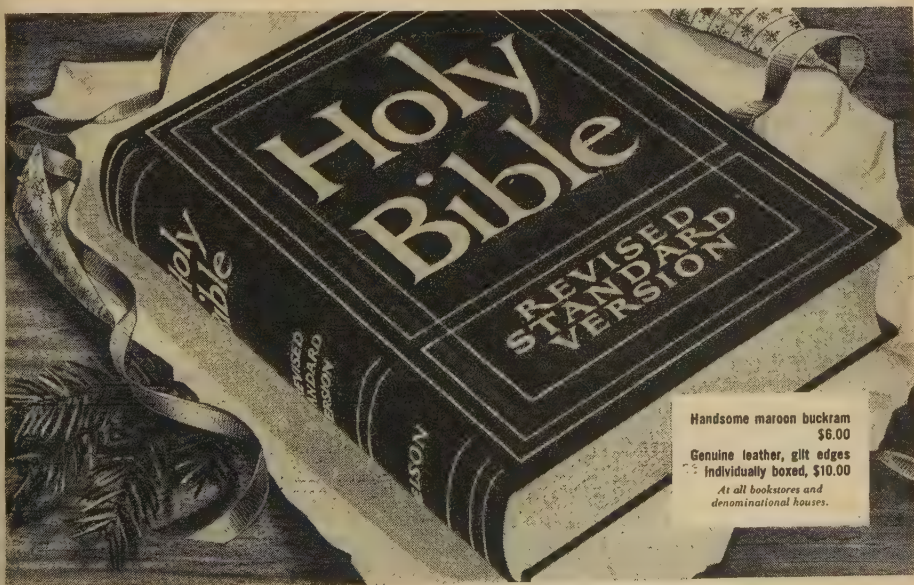
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## NEW JERSEY . . .

The Northern group gathered at St. John's, Summit, to hear the Rev. Carl Uehling and Edward Dorney speak about the "School

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of Industrial Relations"; men of the Central area assembled in St. Luke's, Dunellen, to hear a message by Mission Pastor Robert Peterson of Somerville; the Southern aggregation met in St. Mark's, Oaklyn, and heard a message by Dr. Guy McCarney of Conshohocken.

DR. HENRY BAGGER, president of Philadelphia Seminary, spoke to church councilmen of the Camden area in Holy Trinity Church, Maple Shade, Nov. 5.

MISSIONARY ROBERT HAHN, under appointment of the Board of Foreign Missions to Kenya Colony, Africa, explained the challenge of the field to the members of Holy Nativity, Wenonah, recently.

THE REV. JOHN NEWPHER, pastor of Christ Church, Camden, has resigned to accept a call to Ascension Church, Philadelphia.

THE REV. PAUL W. KAPP, pastor of Holy Trinity, Audubon, for 15 years, has resigned to become pastor of Atonement Church, Asbury Park.

PHILADELPHIA SEMINARY CHOIR sang in Epiphany Church, Camden, during a recent anniversary celebration.

RALPH I. SHOCKEY

## NEW YORK:

### Committee of 65 Plans Observance

NEW YORK CITY—The special Committee of 65, appointed by Synod President Frederick R. Knubel to assist the stewardship committee in the celebration of the 25th anniversary of synod, began its work by visiting every congregation. They also sponsored synod-wide rallies in October. In the New York area Redeemer Church, Brooklyn, and Resurrection Church, St. Albans, were hosts to pastors and lay leaders. Dr. Knubel announced that the goal of the synod for the celebration is 100 per cent payment of ULCA apportionment.

DR. STEWART W. HERMAN, executive secretary of Division of Lutheran Co-opera-

tion in Latin America for the National Lutheran Council, was the speaker at the October meeting of the Lutheran Society of New York City. Speaking on the topic, "Ten Years of Trouble," he said, "Many Lutherans who have read of the splendid efforts of our church in bringing displaced persons of our faith to the United States and other countries and locating them, think this problem is a thing of the past . . . Having brought these displaced people to the various countries of the world the situation now is to provide churches and pastors to serve our devout Lutheran brethren in these far-off lands."

DR. MARTIN J. HEINECKEN, professor at Philadelphia Seminary, is giving a series of three lectures on the Augsburg Confession at Holy Trinity Church, under the auspices of the Manhattan Lutheran Parish Committee. The concluding presentation will be made Dec. 3.

APPOINTMENT of Dr. Virginia Hurlburt Johnson as Protestant consultant for children in the Brooklyn Children's Court was announced recently by the Protestant Council. Manhattan Protestants hope to make a similar announcement after the first of the year. Jewish and Roman Catholic agencies have been in the field long and the need for such services among Protestants was long felt. Doctor Johnson, a native New Yorker, is a graduate of Simmons College School of Social Work and did graduate study at Michigan University.

NEW YORK'S first city-wide used-clothing drive for overseas relief will be conducted by the Lutheran Welfare Council. It will coincide with the Thanksgiving Clothing Appeal of Lutheran World Relief. Arrangements have been made to have depots in each borough.

THE ONLY APPEARANCE of Dr. Frank C. Laubach in New York will be on Nov. 22 at Redeemer Church, Brooklyn. This parish has supported the Laubach work for several years and last year sent a copy of his book, *Wake Up or Blow Up*, to every member of the congregation.

A ONE-DAY SEMINAR on "Lutheran Par-

November 25, 1953

ticipation in Contemporary America" was held in New York at Gustavus Adolphus Church Oct. 7. It was one of 55 similar meetings sponsored throughout the country

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## TEXAS:

# Texas Consecrates Second Deaconess

THE SECOND Texas Synod girl to be consecrated a deaconess, Sister Ruth Hobbs, of Harlingen (first such consecration in Texas), entered the diaconate in Grace Church, Harlingen, at the annual Texas Women of the Church convention. Dr. Alvin E. Bell, president of the ULCA Deaconess Board, said, "Consecration is not wrapping oneself in the web of the holy sanctuary, but going out to express oneself for God."

SISTER MARTHA HANSEN, directing sister of the Deaconess Motherhouse at Ruxton, Md., presented Sister Ruth with a deaconess cross and spoke at the sessions of the convention. Pastors taking part in the consecration were Dr. Bell, Synod President Royal Leshner, Pastors D. I. Dolton and Edward Wagner.

Synodical church women gained 105 members during the past year with 1,020

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## TEXAS . . .

on the roll. The financial report showed an over-all gain of \$560.75, with a total of \$8,926.27. Three new societies joined the synodical body at the beginning of the convention. \$200 was voted for new equipment for home mission congregations. A generous subsidy was voted for the synodical Youth Camp. \$400 was designated for the Mission Loan Fund of synod. Student work in Houston, *Texas Lutheran*, Texas Lutheran Welfare and special world mission work come in for generous gifts to be given during the next year.

Dr. E. S. Rudisill, of the ULCA Parish Education Board, told the women, "Education for family life and marriage is a spiritual adventure." "Rely on the New Testament for the finer points of family life." "Make your family democratic and Christian."

PRESIDENT ROYAL LESHER is making the rounds of synod, visiting each parish with a program of information and inspiration under the title "Workmen with God." With him are one or two pastors or laymen, or women, who help with the messages of the spiritual and financial program of synod. Good attendances have been reported at these "Congregational Rallies."

NINE CONGREGATIONS had met or gone beyond their quotas for Lutheran World Action by Oct. 1. Two congregations, both in the Dallas area, had reached or exceeded the apportioned benevolence quota by Oct. 1, First United, Dallas, with 100 per cent, the new mission at Garland, Reformation Church, with 120 per cent! President Leshner indicated that the Texas Synod is in the most favorable position, for reaching the benevolent quotas in full, in its history.

REFORMATION FESTIVALS were prevalent—all Lutheran and all Protestant: GOLIAD COUNTY Protestants met in the Goliad Memorial Auditorium . . . CORPUS CHRISTI Protestants met in the Presbyterian church with a Methodist speaker . . . ALL LUTHERAN churches in Austin gathered in St. Martin's (ALC) with the Rev. George Reck, Houston, preaching . . . HOLY CROSS, Yoakum.

invited congregations within a 40-mile area to hear President Royal Lesher preach . . . PASTOR N. H. KERN was chairman of the Joint Reformation Service at First Presbyterian Church, Houston.

AN ENTHUSIASTIC RALLY of Brotherhood leaders in Austin heard synodical Brotherhood Treasurer Walter Ulbricht report that a goal of \$1,000 in gifts to the Brotherhood Mission Loan Fund had been surpassed by \$700! The total fund is now over \$3,000. This money is loaned to the Texas Synod for home mission work.

CRESTVIEW MISSION, Waco, ran short of hymnals and chairs at the services recently!

PHILADELPHIA CHURCH, Swiss Alp, was site of the fall rally of the synodical Luther League Nov. 7-9.

ST. JOHN'S CHURCH, Goliad, has adopted a slogan, "Debt Free in '53." The growing Sunday school has made it imperative that the educational building be enlarged. Pastor A. A. Hahn was instrumental in organizing the local Protestant Pastors Association and will conduct the service at the all-denominational Reformation Rally. On Brotherhood Sunday, St. John's men added \$100 to the State Brotherhood Mission Loan Fund.

ST. JAMES' CHURCH, Houston, and pastor appeared on TV Oct. 26-30 along with Pastors Harms (ALC), Vaaler, N. H. Kern and George Housewright. A Negro family is being aided by the youth of the congregation.

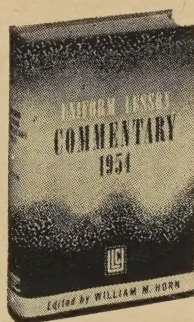
THE REV. JAMES R. BEAMER has been installed pastor of St. Luke's, San Antonio.

In 1952, 163 persons communed at the World Communion Sunday in October at St. Mark's Church, Cuero, while this year's figure was 279. Attendance totals have showed an appreciable gain since the congregation started two services on Sunday mornings.

LAYMEN of First English Church, Austin, entertained nine nearby NLC Brotherhoods on Oct. 6, with Chaplain Herman Knies of Barksdale Field, La., as guest speaker.

JAMES F. VORKOPER

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# in conclusion . . . . .

NOT ALL PRAYERS of thanksgiving are pleasing to God. There was a Pharisee, you will recall, who once went up into a temple to pray and started out by saying, "I thank thee, Lord, that I am not as other men . . ."

In giving thanks these days it's hard to avoid that sin of smugness. It's so easy to express gratitude that we're not starving like the people of India, struggling under the yoke of intolerable government like the people of Russia, impoverished by war like the people of Korea. There seems to be abroad a cult of pious Americanism, which claims our blessings as a rightful reward from God because we are so good and so democratic. There's not much truth in such a belief.

OUR PRAYER really ought to be that God will keep us from being thankful merely because we're better off than others. They are God's children, too. We are all part of humanity. If one part suffers, we are all affected. We cannot separate ourselves from the rest of the body.

This unity applies especially to the true Christian church, which is the body of Christ. When our brothers are in danger, sorrow or privation we ought to feel the hurt a little bit, too, unless we have hardened our hearts. If a Christian missionary is in jail in Communist China, or a Christian family is persecuted in Latvia or Spain, it concerns us.

The fact that we *are* all God's children, the creation of his Word, ought to make us grateful. Although we don't deserve it, God loves us and cares for us. His love is bigger and deeper than any we have ever known.

"Don't forget all God's benefits,

either," advises the Psalmist. Of course, we can't remember them all. It would be like trying to count the stars. There are the gifts of material prosperity and spiritual strength—and how rarely these two go together! There's the gentle guiding of God's hand. There are the roses and the thorns, for both have a proper purpose. "In everything give thanks."

It's a mistake to try to itemize the things God has given us, in a material sort of way, and then thank him for them. Our list is always incomplete. Some marvelous gifts may be unrecognized. We humans often don't know what is good for us, and what isn't.

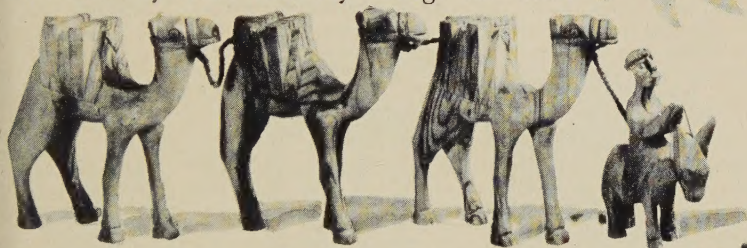
FOR A CHRISTIAN, the best reason for giving thanks is that God has made it possible for us to help others. In his explanation of the first article of the Apostles' Creed, Martin Luther lists 14 blessings God showers on us. We should thank and praise God for these gifts. Luther says, but adds two more duties: we should also serve and obey him. In our own lives, when we begin to list the blessings God has given, we are likely to find many more than 14. But with each of them we need humbly to acknowledge the duty that such divine generosity requires—thanks, praise, obedience and service.

If a friend accepted some fine present from you, but then locked it away in his attic and never used it, how would you feel? Despite anything he said, you'd probably consider him utterly ungrateful. So God must feel about us unless we share what he has given, using it in the service of our fellowmen and of his kingdom.

—ALBERT P. STAUDERMAN

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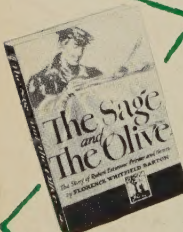
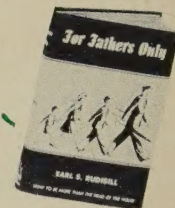
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